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## TRIFLES.

The massive gates of circumstance  
Are turned upon the smallest hinge,  
And thus some seeming pettiest chance  
Oft gives our life its after tinge.  
  
The trifles of our daily lives  
The common things scarce worth recall,  
Whereof no visible trace survives,  
These are the mainsprings after all.

## THE FUTURE LIFE.

BY WM. CULLEN BRYANT.

How shall I know thee in the sphere which keeps  
The disembodied spirits of the dead,  
When all of thee that time could wither, sleeps  
And perishes among the dust we tread?  
  
For I shall feel the sting of ceaseless pain,  
If there I meet thy gentle spirit not;  
Nor hear the voice I love, not read again  
In thy serenest eyes and tender thought.  
  
Will not thy own meek heart demand me there?  
That heart whose fondest throb to me was given?  
My name on earth was ever in thy prayer,  
And wilt thou never utter it in heaven?  
  
In meadows fanned by heaven's life-breathing wind,  
In the resplendence of that glorious sphere,  
And larger movements of the unfettered mind,  
Wilt thou forget the love that joined us here?  
  
The love that lived through all the stormy past,  
And meekly with my harsher nature bore,  
And deeper grew, and tenderer to the last,  
Shall it expire with life and be no more?  
  
A happier lot than mine, and larger light,  
Await thee there, for thou hast bowed thy will  
In cheerful homage to the rule of right,  
And lovest all and renderest good for ill.  
  
For me the sordid cares in which I dwell,  
Shrink and consume my heart as heat and scroll,  
And wrath has left its scar—that fire of hell—  
Has left its frightful scar upon my soul.  
  
Yet though thou wear'st the glory of the sky,  
Wilt thou not keep the same beloved name,  
The same fair thoughtful brow, and gentle eye  
Lovelier in heaven's sweet climate, yet the same?  
  
Shalt thou not teach me in that calmer home?  
The wisdom that I learned so ill in this—  
The wisdom which is love—till I become  
Thy fit companion in that land of bliss?

## The New Social Order.

A LECTURE BY MRS. EMMA HARDINGE BRITTEN, AT APOLLO HALL, N. Y., SUNDAY EVENING, JAN. 21, 1872.

[Reported for the American Spiritualist.]

"We wait beneath the furnace blast  
The pangs of transformation;  
Not painlessly doth God recast  
Or mold anew the nation."

"Hot burns the fire where wrongs expire;  
Nor stays the hand that from the land  
Uproots the ancient evil."

We used this quotation some years ago with reference to the political revolution then impending, and we use it now to typify the social and commercial revolution which is upon us, aye, even at our doors.

The growth and development of the world in all its departments and in all the phases of its continuous life, from

its earliest history to the present time, presents the most abundant evidence that law and order, not chaos and confusion, are inherent, essential, primary principles in all forms of existence.

The grosser forms of matter in the material world proclaim the necessity of this law. Wherever beauty is seen, wherever sublimity and grandeur enchant, wherever the forms of life reach the highest perfection, there is this grand necessity, heaven's first law—order—made manifest.

Nowhere in the limitless realms of God's existence is this more plainly manifest than with man. The history of the race unmistakably shows that a new order of things has always arisen when that necessity had been reached, wherein "Old things were passing away that all things might become new." Every form of religion, of government and of social life, in every age, has been subject to this chemistry of change. What the result? Development, growth and the progress of humanity.

The tendency of these forces in forms in religion, has been to more liberal, more scientific thought; in social life, to a fuller comprehension of its true relations; in government, to that justice and equality before the law most fully guaranteeing the largest liberty and the greatest good to the greatest number.

Although progressing and advancing as much as unfavorable conditions would allow, the toiling millions of the Old World turned their longing gaze to the New, to see the complete realization of their hopes. The nations of the earth are looking to America for a grand trial of Republicanism. But alas! our government is a by-word among nations. Corruption and mal-administration everywhere. American politics a foul and filthy pool. The avenues of mercantile life full of corruption, and so our social relations! The latter brings us to the more direct consideration of our subject for discussion to-night. There are three points we shall consider more particularly, and the first is

### THE POSITION OF WOMAN.

Woman, companion of man—the sharer of all his joys and sorrows—loving mother, tender, patient wife, changeless friend, sweet charm of his existence—seems arrayed against man—each waging war against the other, and each demanding something of each other not granted. This is the surface view. If we refer the matter to political action for settlement then it must come to the surface and take its chance with other questions which are constantly arising and calling for adjustment. Political action, in this new world, came from the best minds in the country. The first protest was against taxation without representation, and culminated in a select though earnest tea party not far from Boston Harbor.

Either woman has no right at all, or woman is clearly within the constitutional recognition of citizenship; and if so, of course entitled to all the privileges and immunities thereunto belonging. Virtually man assumes that he has a right to legislate for woman. Where did man get this right? Who delegated it to him? Clearly no one ever gave man any such right. Then is man a usurper.

When we look to nature, we find each one launched upon life with a responsibility all their own.

If, then, with the promise and pretended assurance of freedom for all, as the basis of your political action, woman is denied and restrained from the free exercise of any natural right, woe, woe to the man, party or government who usurps power over any human soul, who dare presume to step between the creature and the Creator. There is neither necessity nor justice in the abridgment of natural rights. Governments and laws are established, or should be, to protect and defend, not to assail and destroy, the inherent birth-rights of the individual. The reasonable exercise of every natural right thus possessed can but benefit both the individual and society.

We talk of physical slavery. We abhor it. Governments band together in this enlightened day to prevent the deep disgrace and unpardonable stain upon the fair fame of any civilized nationality which the brutal practice of this ancient relic of barbarism would bring.

But mental slavery is far worse. One holds power over the body, the other over mind and soul, and both only because of ignorance or weakness. Is it because of one or

both of these that man presumes to impose upon woman restraints and requirements which he will not submit to?

The full settlement of this question of "Woman Suffrage" must come. Opposition ever so fierce may delay, but cannot stop, the onward sweep of the forces and influences marshaled for this conflict and its final triumph. But those who start out as the first heralds of a new and unpopular idea must expect the "crown of thorns," and must not flinch, though stony paths with bleeding feet are trod, which lead direct to the Calvary of martyrdom.

This struggle of woman for that equality and justice which her soul demands will not be fought and won without force. Let not the delusive dream be entertained for a moment by any fair warrior in this righteous cause. To win such a victory as the right and justice demand, she who has been regarded as the gentle and tender woman must seize force as such, and use it; though it would almost seem to unsex woman, still those who fight this battle must become soldiers of force.

It is not probable, with present conditions, that the struggle can assume that higher, intellectual phase by which humanity could receive such benefits as a bequest from God, instead of reaching it by doing fierce battle against the unjust forms of man. Hence, let those who enlist in this warfare look to it well, for the conflict will be no play-day affair, but a hand-to-hand contest of opposing forces, which, while struggling upon the political plane, can only reach a final settlement by the use of force.

But while these forces, full of tumult, like the elements with the lightning's fitful gleam of intelligence, and a distant rumbling of the thunder of discontent, startle the slumbering masses to the dim consciousness of the necessity of a new social order, we must now speak of the fundamental basis of such a possibility, which we find in what we shall be pleased to denominate

### WOMAN'S NATURAL SPHERE.

When we return to that first special sphere, evidently intended and designed for man and woman, we shall find her most supreme in her own home. While man goes abroad amid the coarse and corrupting influences of the giddy whirl of business—the heart-hardening, gold-trafficking tricks of trade—woman stays amid the soft, tender and refining influences of home. We are not of those who would define woman's sphere to be a certain round of household drudgery. Woman's true sphere is in doing whatever she chooses to do and is capable of doing well. I believe she possesses this right from her Creator, and I demand that every barrier to its free exercise be removed. This is simple justice; but while we claim and demand this in behalf of woman, we nevertheless assert our conviction that her sweet and natural sphere is in the empire of home.

Think not that literature and science are not needed and to be used in woman's home. Far from it. Everything that can give healthful amusement and instruction belongs there. And if men and women understood their own interests, they would not leave home in search of intellect, art, beauty and amusement, but would bring all of these within the sacred shrine of home, and thus consecrate the place to the divine uses and purposes for which it is intended. Home! What means the word? How full of meaning! Unconscious infancy, mature years of manhood and womanhood, tottering steps and forms bent with the weight of years, with a crown of whitened locks, are inevitably associated with this endeared word. 'Tis the place where souls are first launched forth upon the tumultuous sea of life. Home! 'tis stronger than iron, more enduring than granite; and because within its sacred precincts life immortal begins, the affections develop, the spirit starts on its endless career of life, and no matter what changes may occur from infancy to old age to the being thus brought into life, under the sacred walls of home, he can never forget, or absolve that life from its influence, so that there will not be a kindling of new-born joy when the word is spoken, and even after passing from the clay confines of flesh do the white-winged messengers of spirit life hasten back to the "dear old home," to assure those left behind, with whom they shared its joys and sorrows, that "they love us yet."



Nor by the cultivation of the love element and dwelling amid the refinements of home, does woman become the "weaker vessel," as she has been called. Of finer mould,—the sacred repository of the life forces, woman has endurance even beyond that of man! History shows that the strongest blows the soldier ever struck—the greatest dangers braved on land or sea, has been by some woman. And although woman has this power to endure in the physical, her greatest strength is manifest in the realm of the affectional. Hence, she wields her most potent influence at home. Her attachment to the man of her choice; her changeless, deathless love, like a radiant, never-setting star, has been the admiration of the world and the subject which has inspired the souls of poets in every age.

I grant that woman's voice will make government better. But not at once. It is not the mass that will make government better, but the pure in heart. Votes must represent something besides the "brute force of numbers," or they will only be multiplied.

That woman possesses great powers of mind cannot be doubted. She has been a poet, a thinker, a ruler; and if we cite England's Victoria, and Maria Theresa of Austria, the best ever known. Greek philosophers found their best time spent in the society of talented women. Hence, woman has been a potent power in legislation, although her voice has not been visibly heard. She exercises more influence over man in silence than in the bustle of commercial business.

By organization it is plain to be seen that woman represents the refined,—the spiritual; while man represents the coarser,—the material. Considering, then, the influences which would mould and cultivate the highest and most refined spiritual nature, we can but regard woman's transcendent sphere to be her own beautiful, lovely home, and her transcendent mission to lead man from the coarseness, darkness and corruption of matter, to the higher, grander and more elevating influence of the spiritual.

It is claimed by some that marriages are made in heaven! The misery of to-day, manifest in married life, shows how we should blush with shame at such a claim. From the eternities of the past came this dual existence—male and female—and through the eternities of the future will it proceed. Marriage is a divine institution. It is something more than a legal compact. We do not propose to go to the animal kingdom for a code of morals or a law on marriage. Animals desert their young as soon as the law of their nature demands that action. In the old world marriage is an estate governed by considerations of wealth and position rather than being based upon any genuine soul emotion, especially with the upper classes. Seeing the sad havoc of human hearts and happiness thus made by those who would lead society, who can wonder at the lower classes rushing to extremes in the direction of unbridled license when they behold the so-called aristocratic and wealthy, almost trading and trafficking in marriage, as if it was a matter of barter and trade like merchandise. A mere legal compact—nothing more—and to be severed at will!

We turn with a chill-freezing horror from this view of marriage, to notice, lastly, that other more delusive, yet none the less destructive influence which brings the great majority of men and women into the married relation, known as

#### MAGNETIC ATTRACTIONS.

This influence, potent and all-powerful as it is, never enlists the mind, the reason, or judgment. It changes constantly. Fully nine-tenths of our marriages are this and nothing else. There are many others of friendship, and this is *philosophy* in marriage, not love. But there is a marriage of love. It is divine, never changes; it is that element in man or woman which will move either to willing martyrdom in this relation for each other; 'tis that which makes the aged cling to each other through the "sere and yellow leaf" together—that is the marriage of love, a

type of heaven. Marriage of true love never changes, marriage of attractions constantly changes. This may be good for one pair, but if all were to unite on the plane of "magnetic attractions," it would place marriage on a level with the animal kingdom.

I know something of the misery and degradation into which, by following "magnetic attractions," thousands of my own sex have been drawn, for it has been part of my life labor to look up and search out these pitiable objects, the world, aye, the Christian world, calls "abandoned women," and I have not failed to read in the almost hopeless misery of the lives of these "outcasts," the fearful retribution that, like an avenging God, sweep down the life of every soul who wanders off from the sun-lit heights of true love into the gulf despair of "magnetic attractions." But while there are women upon whom society pours out its scorn because of their criminal lives in this respect, did it ever occur to you that every one of these criminals have many *male partners* in their crime! Do you not know that wherever there is an "abandoned woman," there must be an "abandoned" *man*? At least *one* there must be, and perhaps a dozen. Who, then, is the greatest criminal, the *one* "abandoned woman" or the dozen "abandoned" men?

Who sins most deeply, the *male prostitutes* who support and sustain the vice, or the poor, despised female wreck of "magnetic attractions" who, though not half as responsible for the shame, degradation, suffering and crime of such practices as her *male partners*, has to bear all the odium and an untold martyrdom from a virtuous Christian society, while the real criminal and partner of her shame and crime not only escapes censure from this same virtuous Christian society, but even when known to be the active associate and possessing all the means by which this fearfully corrupting and degrading business is carried on, is pampered, petted, and honored by ambitious mothers and fashionable daughters who would not think of soiling the hem of their costly garments by coming in contact with so vile a thing as an "abandoned woman." And we insist that, whatever is disgraceful for woman is disgraceful for man; whatever is criminal in woman is criminal in man.

Nor should we deceive ourselves by supposing that this huge vice is confined alone to that despised class of "outcasts" of which we have spoken. In the old world, its corroding influence tarnishes the crowns of kings and queens, while its infection of royal blood is plainly visible in the worn-out, diseased representatives of royalty who drag their inevitable load of shame with them, whether in public or private life. But no matter to what class these victims of animal "magnetic attractions" belong, the law is the same, the penalty the same, the fierce, consuming hell of burning passion the same—through the scorching flames of which all alike must pass. When "magnetic attractions" are gone—worn out—what is left? Nothing but a wreck of the affections and an unbearable load of shame and transgression which no power in this or any other world can relieve the pitiable victim from. Here and hereafter each must take the full consequences of the "deeds done in the body." True, the grand law of progression holds good there as well as here, by which all darkened souls may yet reach the light.

But I have followed these beings of a mere "magnetic attraction" into the world of spirits. Oh! what appeals they have made for help, what tales they have recited, what ghastly horrors of their earth-life they have revealed! If those who advocate this fearful doctrine could see what I have seen, could realize what I have realized, we should hear no more of "magnetic attractions," "affinity-seeking," or "free love" theories to cure society of this deadly disease with which it is afflicted.

Nor have I any fear for society; 'tis not man's society—'tis God's! Therefore I have no fear for the ultimatum of this question before society. If its settle-

ment was to be given to the vicious, the lowest of society, or to the young and inexperienced, I should tremble for the result. But when I realize that it is in the hands of one high over all, I have no fears.

Thus we have only had time to touch here and there upon this important subject, but while justice must enter into its consideration, we beg you to remember that other law of charity by which all questions of human interest ought to be regulated. Meantime, beware! when you listen to these doctrines which only tend to debase and destroy.

And to those who look for a solution of this problem we say, take heart, for out of confusion and disorder, a higher, grander social order shall arise, and out of the night of fear and gloom there will come a brighter day.

#### The Needs of our Cause.

BY W. M. CONNELLY.

The judiciousness with which THE AMERICAN SPIRITUALIST is edited, and its wide circulation, induces me to present to its readers, and to others through them, some considerations that I regard as of great importance to our cause. In what I say I have no purpose to offend any one, and if I chance to say what hurts, let it be remembered that "faithful are the wounds of a friend." We are all interested in knowing how we may best advance Spiritualism, and how hindrances incident to one stage of our development may not retard us when we outgrow them. We are all agreed that making the truths of Spiritualism known to all men is very desirable since it would tend to make human society better and happier. We are all agreed that the greater spirituality of men, bringing us all in closer relations with higher intelligences and elevating us above harmful sensuality and selfishness is very desirable. Lastly, we are all agreed that the greater harmony and co-operation there is among Spiritualists, so much more good will they accomplish. These things upon which we are all agreed indicate our line of duty. Perhaps if I was to state what I regard as the key note of progression it would be that God is all and in all, and that wealth, talents, opportunities are simply trusts placed in our hands by God, but such a statement might provoke discussion as to who and where God is, and the character of the trusts, and, therefore, I state in their most general form the truths about which there is no discussion among Spiritualists. From them it evidently follows that some organization prompting the knowledge and dissemination of our philosophy may be advantageous and desirable, and that the usefulness of such organization would be enhanced in proportion to the degree in which it prompted the spirituality of its members. Every one knows that our organizations from New York to California are very rickety, inefficient affairs. There is among us no central authority as Catholics, Presbyterians and Methodists; we have not even such voluntary co-operation as there are among Baptists and Congregationalists. There have been attempts to organize centralized authority among Spiritualists, but there is little more organization anywhere than the temporary association of a few individuals to hire lecturers.

Why this is so, is easily understood. It has resulted not so much from lack of organizing ability among the leading minds of our people as from the antipathy and apprehension felt by Spiritualists toward sectarian shackles and authoritative creeds. Escaped from the house of bondage they fear that every door may be the entrance to a prison. Galled by memories of the bond of creed, they sometimes fear to admit that they believe a truth, lest such admission should crystalize into a creed, hampering and crushing human souls. Spiritualists have no authoritative creed—nothing that the reason of individuals is not left free to reject, but while there is immense diversity in details, there are certain broad



and general principles in which the great majority of Spiritualists agree. This common opinion subordinated to reason, is a creed without obligatory force, just as the belief that the world is round, is a tenet of a geographic creed, though any single geographer is free to believe that the world is flat. The prevalent common opinions of American Spiritualists are: 1st, That spirits exist and can communicate with living human beings. 2d, That the part of man known as spiritual, retains its identity after death. 3d, That the individuals belonging to the human race have one nature and one destiny. 4th, That it is the nature of the thinking part of man to learn by observation and experience, and that thus it must in every stage of its existence progress in knowledge, and as it does so, it will more conform to those laws that benefit and avoid these infringements that hurt it. 5th, That man is subject to physical, mental and moral laws in the different stages of his existence, and that every violation of law results in consequences which cannot be shifted from their connection with their causes—in other words, that the finger that the child puts in the fire will be burned, and not some other one; that the soul that is selfish or has a bad impulse will suffer from its acts, and not some other soul that did not violate law. 6th, and lastly, That God, incomprehensible to our finite faculties, originated mental, moral and physical laws. How may we best further the dissemination of these common principles? Certainly not by abandoning all organization, since without some crude association we will have no lecturers, no lyceums for youths, nor circles for personal development. If organization is kept on the plane of voluntary association the more complete and efficient it is made, the better. What we want is that system of working which will enable every one to do something toward building up the temple of Truth. We need such organization as will not only supply lecturers where Spiritualists are numerous and able to support lecturers, but furnish some bread to those in need, and thus carry forward a kind of missionary work. That organization should secure co-operation in lyceum benevolence, and should promote and direct circles for spiritual development of men and women. It should also have as part of its work the wider circulation of Spiritual papers, tracts and books.

An attempt to inaugurate such an organization was made in Louisville last year, but it failed, mainly because it was not sufficiently liberal and in some degree on account of the petty jealousies and selfish ambitions of individuals, and squabbles over the meagre funds. While it lasted, it did immense good. It gave a great advance to Spiritualism, repulsed with marked effect orthodox attacks—increased the knowledge and faith of our people and caused even the orthodox clergy to decline controversy. It fell through in consequence of some illiberal features of the organization which led to, or admitted malfeasances and misapprehensions. It will be revived on a more unobjectionable platform, but an organization in a single, or several remote localities, will not accomplish all that is desired. We want many local organizations working in harmony, not harmony attained by compulsory creed or central authority, but by voluntary accord. I am aware that incident to our stage of development as a distinct denomination there is an unripeness in our papers, our books, our lecturers and our mediums, but I believe that time will cure that. Our papers do immense good, but there is not one of them that is as worthy of our philosophy as the *Independent* is of Congregationalism, or the *New York Observer* of Old School Presbyterianism. They need a wider scope, a more comprehensive character. Our books contain many wonderful truths, many profound philosophies, but it is not clear that in depth, force and lucidity, they are as great books as the coming age will demand,

and as human and spiritual intelligences will supply. As our writers grow, will higher intelligences speak through men and furnish higher matter. We have very few spiritual books that in literary ability and intellectual force, equal such orthodox works as Hodge's *Elements of Theology*. Any one who pleases can be a lecturer on Spiritualism, and some please to do so who are, to say the least, weak champions. Out of three or four hundred lecturers there are not fifty who, in intellectual ability, compare with even second rate orthodox preachers, nor even a dozen who can be rated as first-class men. It may be said that spiritual intelligences use men of moderate capacity, but certainly the larger the measure, the more it will hold—the finer the instrument the better music can be made from it. As the world grows, it will need better food, and as men develop they can be used by higher intelligences to supply the demand. Let us do what we can to carry forward the good work. Let us hear some general plan of organization.

### Well Done.

We do not remember to have seen a more thorough castigation ever given, nor do we believe one was ever more truly deserved than the following, from the *Oil City Times*, in regard to Olive Logan's recent declarations upon female suffrage. We hope the gentle Olive will be able to get a glimpse of her beautiful self in this graphic picture, so as to realize somewhat the suggestive lines of Burns—

Oh wad some power a giftie gie us  
To see oursel's as ithers see us.

"We mind the time when Olive Logan was lecturing on 'The Girl of the Period,' or some such too-suggestive theme, that she went out of her way in the talk to announce her belief in womanhood suffrage as right and expedient; she boldly announced that she expected to live to vote for Anna Dickinson for President.

Olive has changed front suddenly, and 'gone back on' her previous principles. The reason she gives is, that 'unclean hands have been laid on the suffrage question.' That is to say, immoral persons believe in universal suffrage. Olive Logan has never been accused, so far as we have heard, of being a strong-minded woman; her lectures are far from strong. Yet she has brains enough to know that the excuse she gives for apostasy is insufficient; that it does not alter the justice or expediency of the principle she once advocated to have people of the loose ideas of the marriage relation to take up with them. It is the old exploded argument which the churches of America brought against the anti-slavery reform; they called all abolitionists infidels because Garrison and other anti-slavery leaders were free-thinkers on religion. Olive's objection is too frivolous for even her to make.

No, there is something else back of it. She objects that 'Woodhull, Claflin & Co.' advocate more freedom of divorce. It is asserted that both Olive Logan and Wirt Sikes, her last husband, have been through the divorce court themselves. How long since they arrived at such strict views of divorce? And how long, judging from the past, before they will again become converts to free divorce? There have long been scandals afloat regarding herself and Sikes, the same as she now retails from the rostrum regarding Tilton and the Claflin-Woodhull party. Does she invite equal freedom of criticism on her domestic life from the stage?

This whole 'new departure' of Olive Logan is, we believe, an advertising dodge. This may seem uncharitable; but look at the circumstances. Her marriage was widely heralded beforehand, to get her notoriety. Then she sent invitations to the wedding to all prominent, and hundred of insignificant papers in the country; the suggestive 'R. S. V. P.' (please respond) being a hint for a free puff. She didn't know one in ten of these editors. People who have such delicate ideas of the sanctity of private life don't peddle out invitations to the event of their lives to Tom, Dick and Harry, in that way.

A 'swell' wedding, with a 'popular' minister, imported all the way from Chicago to give it *clat*, followed, and was abundantly written up by New York 'Jenkinses,' both before and after.

Then to make it more eccentric and conspicuous she whirled off to a town near by the same evening to lecture, and capped the climax of the whole 'loud' proceeding by advertising the ceremony that had taken place that day as 'her protest against free love.' It would trouble any one to see how this 'swell wedding' is a protest against 'free-love.' If the last marriage 'sticks' better than the former ones, and

both parties remain true to their vows, it may in course of years amount to a 'protest against free-love.' At present nothing of the kind appears.

Now Olive Logan has the bad taste, at every place she lectures on 'Nice Young Men,' to introduce Wirt Sikes as the model of her theme.

This is the sort of thing she deals out in her lecture:

"If female suffrage means free love, then I am a devoted opponent of female suffrage. I believe marriage a holy rite, and social happiness above all earthly blessings. Within the space of days—not weeks—I have been united in marriage to Wirt Sykes for his manliness, noble bearing and affection, and I wish to be understood that I am adverse in every sense of the policy of female suffrage as advocated by Tilton, Woodhull and Claflin, or the exponents of free lovinism."

All this is simply abid for the sympathy and shinplasters of conservatives on the woman question. If it comes to a point where she can make more money by taking the other track she is certain to make another 'new departure.' The exceedingly worldly character of the 'holy rite' she has indulged in, and the rather delicate tone of some parts of her lecture, plainly marked that she has no very deep reverence for or delicate appreciation of the sanctity of love, marriage and domestic retirement and happiness. If she is so extremely conservative on the question of woman's sphere why does she not 'go the whole figure' and consistently retire to her own home and go to raising children? She would thus better commend her conservatism; thus she would put in a more telling 'protest' against 'woman's rights shriekers' than by herself going through the country shrieking with not extreme feminine delicacy the Saul-like conversion of herself and her paragon Sikes.

MISS ANNA E. BRACKETT, of Massachusetts, has been connected with the St. Louis schools now for nine years, is and has been one of the chief instrumentalities in their rapid and honorable growth, but is still quite a young lady, and may hope for still larger triumphs yet for both herself and her sex in the great educational field that is so much their especial province. One feature of her school is quite impressive and deserves notice. Here are a hundred young ladies in the prime of womanhood, and not a chignon or false curl on either head of them all; not a silk gown or notably trimmed overskirt among the company. The effect was very cheering to the practical mind, while they were certainly neat and becoming in their attire and presence. I asked the principal if such costume was the rule of the school. "Of course not," she said, "we have no authority on that matter, but whatever example and precept can do, I regard it as my duty to offer in this regard. These girls," she continued, "are to be the teachers of other girls who will naturally idealize them, and look up to them as models in dress and behavior, and it seems to me quite as important that they should be simply and tastefully attired, as that they should be instructed in the branches of learning which they are to teach. Many a child, who has a slatternly or vulgar-dressed mother or sisters will have her notions corrected, and her taste instructed, through the daily appearance of an idolized teacher in clothes as becoming as simple, as harmonized in color as fitting to her occupation and station in life." There is hope for the women of the nineteenth century when such instruction as this finds such wide following.—*Springfield Republican*.

A RALLYING CRY.—We here and now appeal to every lover of freedom, equality and justice, not only among the Spiritualists but among all other reformers, to at once and forever cut loose from the different political organizations and ally themselves to that one whose sole purposes are the public benefit to be attained by a political system built upon individual sovereignty and scientific principles, and not the mere desire to either acquire or perpetuate any party or power. There will be a new party in the next Presidential election, whose platform of principles will be human rights, as opposed to all forms of despotic control; and whose purposes will be to inaugurate a new system of government which shall distinctly recognize that the people themselves are the government, and that those whom they shall choose to represent them are simply their servants, paid to carry out their desires, and not to rule them. In short, that shall secure the rule of the people to themselves, taking it away from government.—*Woodhull & Claflin's Weekly*.



## PRACTICAL ILLUSTRATIONS OF MRS. WOODHULL'S "SOCIAL VIEWS."

BY HUDSON TUTTLE.

The wife of Joaquin Miller, in a letter to the *Oregonian*, attempts to shield her faithless husband from public criticism. Our language can show no better equal to it in intensity of expression, and Mrs. Miller has unintentionally revealed herself to be a far more noble genius than her lionized husband. She crushes all her early dreams, and uncomplainingly accepts the decree of fate. He basely deserted her and his children in the wilds of Oregon, in a most helpless and destitute condition, "fifty miles from a church or a school-house." He threw off all responsibility for them, and the mother with her babes struggled and suffered deprivation so terrible that she can only say: "My babes lived through all, and I am more than satisfied."

The genius of Mr. Miller has nothing to do in justification of this desertion. He basely threw the care of his children on their mother, and ignored the duties he owed to her. An instance of greater wrong, of more vulgar selfishness, never was recorded. He may write as no poet ever wrote, his song cannot efface this unspeakable wrong. With all his culture, gained by such atrocious crimes against his family, he has written nothing that will compare with the letter of his unschooled wife. He did not desert her because her intellectual powers were inferior to his, but because he could go abroad and gain what he considered needed culture, while both could not. Hence, with a selfishness which was purely brutal, he left her in the wilderness to care for herself and babes; and even after he had gained fortune, he sent not a dollar to the hard-pressed and struggling wife. Miller may become a great poet, but he will ever be the meanest of men; and henceforth his name shall be synonymous with unqualified and brutal selfishness.

Mrs. Victoria Woodhull, in an editorial in her *WEEKLY* of January 13, applies her free love theory to the case. Though she deprecates the state of society which lionizes Miller, but would cast down a woman who should do likewise, she says: "Mr. Miller is assumed in this letter to have deserted his family, and to have devoted himself to the cultivation and development of that God-like genius which was too sacred a trust to be put to the common-place use of providing for his own. Be it so. Absolute individual freedom is our idea; and Mr. Miller has a right to use his instincts and faculties in his own way, provided only that in so doing no one else is hurt." That no one should be "hurt," or rather that the suffering wife is all to blame in such cases, is the doctrine advocated by Mrs. Woodhull in her "Steinway Hall Speech." She then says to the deserted wife: "Take on yourself all the fault that you have not been able to command a more continuous love; that you have not proved to be all that you once seemed to be."

Is it not perfectly plain that if Joaquin Miller is thus easily justified in deserting his wife and children, because he fancies that he can push his way better without them, Joseph Brown or John Smith, day-laborers though they be, may leave theirs because they consider them burdensome? This is not a question of genius, but of justice and right, and poetic talent has no advantages over the meanest labor. And yet Mrs. Woodhull does not advocate promiscuity.

In *WOODHULL & CLAFLIN'S WEEKLY* for December 23, a young lady asks for advice. She fears her lover after they are married will seek divorce, and she wishes to know "whether there is anything in the statute or decisions of the courts to forbid us limiting the contract of marriage to one year? By that time we can find out whether we are adapted to each other; whether our love be of the lasting kind." What is the editorial advice to this infatuated girl, who should be told that if she has such fears, and already plans to untie the marriage-knot, she mistakes herself when she thinks she loves her betrothed, and her future happiness depends on her at once breaking her connection with him? It is: "If we were in the place of our wise correspondent, we should marry for a year and abide the consequences." And then, to encourage her in bold defiance to the present marriage laws, adds: "We know that there are thousands scattered throughout the land who would glory in their courage, and thank them from their souls for doing what they wanted to do themselves, but had not the strength and manliness to do."

Here is a practical application of Mrs. Woodhull's principles. She says to this doubting girl, who appeals to her as to an oracle: "Marry for a year, and show your bravery in trampling present usages under your feet."

But if marriage for a year is right, it is for a day or a single hour, and, contracted to that narrow limit, the distinction between "marriage" and "promiscuity" is not readily determined.

Yet Mrs. Woodhull does not advocate "promiscuity." When she said, "I have an inalienable, constitutional and

natural right to love whom I may, to love as long or as short a period as I can, to change that love every day if I please, and with that right neither you nor any law you can frame have any right to interfere," she only intended a holy, pure and friendly love. When this principle, however, is applied to the dastardly desertion of his wife and babes by Miller, or to giving advice to doubting girls, it justifies the one and recommends marriage for "a year" to test their love and see "if it be of the lasting kind" to the other.

And yet Mrs. Woodhull does not teach "promiscuity!"

## STATES RIGHTS—BY OLIVER JOHNSON.

We are occasionally astonished at the exhibition of want of comprehension made by people who are usually cool-headed and clear-brained, and never more so than by Oliver Johnson's recent article in the *Woman's Journal*. It seems to us that there is a chronic unwillingness on the part of some to ever admit the fact that our theory of government permits no exercise of authority, except over a consenting community.

In the first place, a government, to have legal existence anywhere, must have lawful beginning somewhere. If the right to form a government do not exist in the people before it is formed, when and where does its lawful existence begin? Government is fashioned by the people; and being their creature it appears to us the height of absurdity to assert that it can turn upon and limit the creating power.

Although this doctrine advanced by Oliver Johnson is not the same lately advanced by the *Woman's Journal*—voting a Natural Right—yet the *Journal* makes no dissent from his argument. We hold, if Oliver Johnson claim that this Government has a legal existence now, he must admit that the right to vote exists in the people. There is no escaping from the deduction, since no argument nor logic can be brought forward to disprove a self-evident proposition.

But Oliver Johnson is not consistent in his own statement of his case. He affirms that the Fourteenth Amendment does not affect citizenship or its rights either in men or women. Is this so? Before the Amendment, citizens were, first, citizens of the State, and secondly, under certain conditions, though not always, citizens of the United States. After the Amendment, people were, first, citizens of the United States, and by virtue thereof citizens of the State where they reside. Now admitting that the States had a right to deny the ballot to their own citizens not citizens of the United States, does it follow from that that the same right continues when those citizens become citizens of the larger sovereignty?

But even admitting that the State under the first sentence of the Fourteenth Amendment still retained the right to make the denial, under the plea that it was not prohibited, how can the same be maintained under the restriction of the second sentence of the Amendment—"No State shall make or enforce any law that shall abridge the privileges and immunities of citizens of the United States." Oliver Johnson does not deem that provision worthy of notice, since he makes no reference to it.

But he evidently had it under consideration, since he feels compelled to make it appear that Judge Taney's decision in the *Dred Scott* case—we presume he means Justice Daniels'—was a forced decision made for that particular case. That decision states in the most positive terms that the term citizen conveyed all the rights of participation in government that any person has.

Oliver Johnson might be held to be consistent in his position about that decision if that were the only authority touching the point in question. But unluckily for his assertion, as well as for his consistency, every authority which involves the term citizen is of the same tenor as that decision. Indeed the decision itself repeats that the term citizen, as describing a person connected with the government, is held to have that signification in all theories of government and by all writers upon government. Even the root of the word confirms that position, and all the dictionaries repeat the confirmation. And that Oliver Johnson should ignore the authority of Johnson, Webster, etc., in the matter, when he and the *New York Tribune*, with which he is connected, are such sticklers for the common rendition in other cases, does not look very well for either his consistency or perspicacity. And when he makes the positive assertion that Judge Taney "invented the doctrine that no one was a citizen who was not a voter," he displays a frightful exhibition of ignorance or a wonderful amount of presumption.

But let us see how his premises and conclusions agree. He premises by saying that citizens are not necessarily voters; and that neither the Fourteenth nor the Fifteenth Amendment changed the relations of citizens; and that neither made citizens voters. We believe that is a fair statement of his premises. But, in assuming that, he utterly ignores the fact, not of history, but existing in our very midst since the adoption of the Fifteenth Amendment—that negroes are voters. Has there been any State laws making negro citizens voters? Mr. Johnson should have pointed the law out if there has been, otherwise he should make such positive statements with a little more caution, because all people are not ignorant of all things.

But Mr. Johnson cannot plead ignorance. He knows that negroes were made voters in this State by the Fifteenth Amendment, and that, too, in spite of the State law, which required that negroes should have a property qualification before voting. That was not excluding them on account of race, but on account of lack of property. Mr. Johnson knows that statute stands on the statute books of this State to-day, and yet he knows that every negro, whether he have property or not, votes when he pleases.

Oliver Johnson also fails to make any statement of his position as to what a republican form of government is, which the general government must maintain in the States. He does, however, state that a State may exclude any citizen from the suffrage for any reason except race, color and previous condition of servitude. Does Oliver Johnson hold

that the government would be republican in practice if all citizens except negroes were excluded? He must either so hold, or he must admit that the government whose form will permit of such exclusion is not republican; and he says ours does permit it.

And what would have been the terrible wrong had any State that chose to do so driven every negro from the polls. Oliver Johnson conveys the idea that it would have been a great wrong to serve negro citizens thus. But ten times the number of the negro citizens, in the form of women citizens, are driven from the polls, and Oliver Johnson does not deem the fact even worthy of comment. In your love and admiration for the negro, Oliver Johnson, you have absolutely forgotten that there are any women citizens, who, previous to the Fifteenth Amendment, were on the exact ground occupied by the negro men.

But Oliver Johnson clinches his conclusions, as is usually the case, by the general antidote to woman suffrage—the Baby Medicine. "It proves too much," he says, and consequently don't prove anything. Is that a logical or a sensible position? Suppose the amendments do prove that even a child who desires to vote has the right to vote, would that invalidate the claim for women? Not at all. It would only prove that the effect of the amendments was much broader than there was any intention to make them. But they are made, and whatever their legitimate results may be, cannot be avoided; *ita lex scripta est* is the common law, and the Supreme Court have already decided this very point in regard to its application to these amendments, against Oliver Johnson's "too much proof." Whatever is proved must so stand until limited by further adequate legislation.

But Oliver Johnson makes sad use of circumstances in the application of his Baby Medicine. He confounds the right to regulate and establish with the wrong of prohibiting and disestablishing. So long as voting exists there must be regulations to govern its performance. No man objects that he is required to attain a mature age before he is permitted to vote, but if a part of the men were required to attain the age of forty in order to vote, while others voted at twenty-one, there would be objections directly, and if Oliver Johnson were among the former, I think he would be found among the most strenuous of them.

Now that is the reason women object. They do not claim the right to exercise the right to vote before the age at which men vote, but they claim if twenty-one years of age entitles men to exercise the suffrage, that it should also entitle women to it; otherwise there is an inequality, which Mr. Madison declared should be remedied by the General Government.

Now what did Mr. Madison mean when he said it was deemed proper that the general government should remedy inequalities? Did he mean that the general government should exercise any supervision over the right of suffrage? Oliver Johnson says the general government can have nothing to do with the power of the State in regard to the vote. We place the good and deliberate judgment of the broad-minded statesman against the mere opinion of a person, one of whose principal characteristics is strong prejudices, which frequently make it impossible for him to discover the principle, when surrounded by a distasteful personality.

But why did not Oliver Johnson give the readers of the *Woman's Journal* his reasons why women, being twenty-one years of age, should not vote? It must be either right or wrong that they do not. If wrong, where is the remedy? If right, why does he advocate woman suffrage? If consistency were a little more conspicuous in the arguments made against national citizenship, we think they would have more weight. To make the arguments of the "too much proof" men consistent, they should, besides saying, while citizens twenty-one years of age, being men, should, citizens twenty-one years of age, being women, should not vote; that insane, idiotic and criminal citizens, being men, should, while insane, idiotic and criminal citizens, being women, should not vote. Is not that a plain and consistent demand?

Again, if it is so absurd to say that women ought to vote, because there are babies in the United States, what has Oliver Johnson to say about the reservation of the right to hold property during minority? We hope he will see the necessity of strengthening his argument in this regard. We have always supposed that the right to hold property was only in abeyance during minority both in men and women. But we suppose Oliver Johnson must hold that this power must be conferred by the State to men after arriving at majority, while women never attain to that desirable condition.

It is a strange fact that all the late blatant advocates of human rights for negroes have suddenly awakened to the fact that there are no such things as human rights for women. Gentlemen, this is not a question in which women are alone interested. It is one in which you are just as deeply interested as women are. Are you all so blind as not to see why this States' rights pretense is set up by the party in power? They not only do not want to admit women to the ballot, but they want a well-established precedent to exclude any man whom they may find opposing them at the first advisable time. You are advocating a delusion which, mark our words, will some day turn upon and rend you.

It opens the door to all sorts of abuses. Once admit the power to discriminate among citizens, in a government builded upon the equality of citizenship, and the power to discriminate against all classes is granted. How will men relish the practice of that doctrine when women do acquire the ballot if they should adopt it as against them? It may seem very nice now. Think how you would like to put yourselves in our places and then say there is no power in the General Government over the dearest privilege contemplated in our form of government.

Oliver Johnson may have convinced himself that he has "demonstrated the absurdity of the above doctrine," and that he has given a plain and convincing reason why a woman, in every respect equal with her brother at twenty-one years of age, should not vote; and that it is no business of the General Government whether she does or does not, but we have a better opinion of the clearness and comprehensiveness of the common mind than to believe that it will be convinced by any such an inconsequent line of argumentation.—*Woodhull & Claflin's Weekly*.



## More "About Fishing."

BY LAROE SUNDERLAND.

I always like to witness the great satisfaction manifested by my friend, John Wetherbee, in the details of his success, as a fisherman, in modern mediumism. Bully for John! He long ago caught one "big fish" and since that time he has made a haul of a sculpin now and then. He has had "many a glorious nibble," and sometimes fishing "from early dawn till dewy eve," he has caught "nary fish," and in this behalf has had to go supperless to bed.

Well, now, as to my own luck in this regard, I could not say that I have any complaints to make; albeit, I suppose we both may be said, perhaps, to have caught our full share of sculpins. As when these piscatory "varmints" once get hold of the hook, we have to pull them up, whether or no.

But, what now, if what my friend calls a "big one" should, upon a further examination, prove to be only a "mutton fish? What then? Surely, he could scarcely expect his fellow-fishermen of longer experience than his own to agree with him in declaring that "no better haul than that could possibly be made." I have myself, during the past twenty-five years, caught any number of "big fish," nay, bigger fish than the one he has exhibited, and from the same waters where his "big fish" was caught, so that I do not think myself "a whit" behind my friend John in this behalf. But I have now to add that, upon a further examination of these "big fish," I found them neither "trout nor herring," but *nondescripts*, such as could not be used for the food of man at all. They were fish, "big fish," indeed, such as they were, and to be allowed the same title to their piscatory existence, I suppose, as the whales and other monsters of the deep have in the mid-ocean; while we know that these "big" fellows could never come near to the shore where they could be caught. It is only the "small fry" that can approach the shallow waters where the dry land and ocean meet.

Suppose now, we summon to this examination of the "big fish" of friend W., an "old skipper," who has been long engaged in this fishing business, and hear the results of his experience in this matter as to "big fish." My friend says: "There could not be a better test given, and one will see there could be no mind reading, for no one present knew the circumstances that occurred in my library." Now, while I am sure that my friend Wetherbee had no design of prevaricating or misrepresenting in this language, yet in his enthusiasm he has certainly failed in stating "the whole truth," and, hence, a fallacy follows in his conclusion. Thus:

1. He fails to state that the ("E pluribus unum") test to which he refers, was more *familiar to the mind* of that child's mother (to whom the so-called "test" was communicated) than it was to his own! It was a *cant phrase* in constant use in the private matter between the child and her mother, so much so, that the mother could scarcely be supposed to *think* of the child without the suggestion of that *funny* and *childish* term which the child itself had coined as soon as it had begun to talk. These facts I had from John Wetherbee soon after that "big fish" of his had been caught. Hence it is as plain as the nose on one's face, the "test" here alluded to proved nothing more nor less than *clairvoyance*. The personal identity of spirits is not proved by *clairvoyance*.

2. My friend does not say that this test was given as the one he had locked up in his desk; nothing of the kind was intimated, nor is there a particle of proof to show that the spirit which read that *peculiar* word in the mind of the mother, had any knowledge of Mr. Wetherbee's desk, or the "peculiar chamber word" he had locked up there.

3. Now, when we consider these facts, namely, that the *cant phrase* was in the mother's mind associated with the name of that child, and with the admitted

*clairvoyance*, both of the medium and of her associate spirit, I think the conclusion is not unreasonable that there could have been no better test given of "*mind reading*," that and nothing else; and that friend W's "big fish" proves to be nothing but a sculpin after all. Nevertheless, all right, my friend, try again.

Quincy, Mass., January 23, 1872.

## The Arcana of Spiritualism.

*Human Nature*, that sterling English spiritual monthly, speaks as follows of the last work of Hudson Tuttle:

Among the many valuable works that have proceeded from directly inspired or abnormally enlightened authors during the last twenty years, the writings of Hudson Tuttle occupy a place of honor as high as any, and possess certain merits peculiar to themselves. Mr. Tuttle appears to us to have been selected by his spiritual guides as the fittest channel for communicating those scientific truths that form the proper basis for the science of human nature. This bright scholar of the celestial is emphatically what we heard him called by our friend, Mr. Burns, the other day, who, for aught we know, coined the word for the occasion, though it deserves to pass current—"a factarian." Mr. Tuttle is very impatient of theories that will not bear the test of careful analysis and laborious research. It is curious to see this union of Dryasdusts grubbing among the details of material facts, dates, statistics, and the like, with flashing sunbeams of generalization which clearly come from those unclouded regions of abstract thought to which his angel ministrants delight to raise the mind.

Some of Andrew Jackson Davis' works are wonderful examples of a co-ordinating faculty, a power of arranging ideas in their proper relations, to say nothing of his noble moral tone. Mr. Peebles frequently sheds over a subject a pleasant lunar lustre of lambent enthusiasm and a mild glow of kindly sentiment. Mrs. Hardinge pours forth the feeling of her large heart in a perfect torrent of fervid language, which can scarcely fail to leave us better for the copious baptism; the philosophic utterances of our own much esteemed medium, Mr. Morse, professedly from Tien-Sien-Tie, are worthy of his old compatriot, Lan-Tsze, and leave Confucius very far behind. Other well-known "writers and speakers under impression" have their distinctive gifts which place us ordinary quill-drivers at a great disadvantage; but for the just union of scientific fact to supra-mundane theory commend us to Mr. Hudson Tuttle. Take for instance his little books, entitled "the God-idea and Christ-idea in History." Why, they contain the substance of Baring Gould's weighty, but erudite and scholarly volumes on "The Science of Religion," not to say Alger's invaluable repertory of all theology, "the History of a Future Life."

It affords us great pleasure to introduce the works of this writer in the most cordial manner to the readers of *Human Nature*. To them his former volumes are not the products of a strange and distant clime, but the familiar words of a brother, well known and much beloved.

## Merited.

Our Baltimorean contemporary, the *Crucible*, commenting on the manner which newspaper scribes treat those questions and persons whose level is so far above their own as to be considered only a convenient target for these irresponsible Bohemians to shoot at, very justly says:

The American Reporter [and their name is legion] is as much prostituted to the power of money as is him or her who victuals the depraved stomach with stuff which is known to be vile and unworthy the name of food. The modern reportorial style of treating some of the most vital subjects is terribly contaminating and contagious, and men who, when they began their reportorial career, were reckoned sound and honorable, after a couple of years' service, become the mere purveyors of Mrs. Grundy's Pecksniffian judgments and gossip—the concoctors of burlesque and cheap sarcasm, diluted with wordy and puerile wit, spiced it may be with a sort of pop-gun punning, now and then. \* \* \*

There are no political newspapers that lead public opinion, or if in the editorial columns a more noble tendency is manifest, the whole effect is neutralized by the baseness and toadyism permitted in, or purchased for, the columns wherein the reporters run riot. However, the hyperbole in which everything like sober fact is lost sight of, is as impotent as it is impious, and in time earnest, brave people drop papers of this stamp, as beneath contempt. The chief of these contemptible journals is Greeley's *Tribune*.

Reporters are, many of them literary ragamuffins, whose in-gin-uity is chiefly exercised to travesty rather than to

transcribe truth. But we had learned to look upon the Springfield *Republican* as what it is set forth to be, a real leader, honorable, just, gentlemanly. We have found that it can be silly and one sided; that it hasn't the magnanimity to face unpleasant exposure of its weak points, and to do the handsome thing when fairly out-generaled. Its *ex cathedra* air of pronouncing a theory sound, or denouncing it as insane or Utopian had led us to regard it as "some" on all the great questions. But we are wiser now. A thing is not great merely and solely because the *Republican* says it is. A thing is not little because this paper brushes it aside with its imperial hand. It may tell its readers with a profound confidence in its prestige to repel inquiry as to its predicates, that the Woodhull Suffrage party is an insignificant minority, but the falsehood is narrow chested, has weak lungs, and cannot run far.

## Letter and Statue of Dr. Franklin.

Please give the letter below, written by Dr. Franklin, a place in THE AMERICAN SPIRITUALIST if it has not been before now published therein. It is only some four or five years since it was put in circulation. I have kept the copy almost sacredly.

There is just now, it seems to me, a great fitness or appropriateness in granting me this favor. To-day, January 17, is memorable, because of its being the 166th birthday of the venerated Doctor. This day his memory has been honored by Art and its admirers. On this birthday his statue in bronze, takes its stand in Printing House Square, city of New York, the grand gift of a benevolent citizen.

This letter breathes the sentiments of Spiritualism, and is an exponent of those religious views which ranked that great philosopher and statesman in the estimation of the clergy and the churches, as an infidel. Let our papers keep it circulating. It should be published by our Tract Society.

January 17, 1872.

HORACE DRESSER.

A LETTER HERETOFORE UNPUBLISHED, WRITTEN BY BENJAMIN FRANKLIN.

(From the Chicago Evening Journal.)

[We are indebted to C. B. Nelson, of this city, for the privilege of presenting the following beautiful and characteristic memorial of Dr. Franklin to our readers.—Ed. Journal.]

FROM DR. FRANKLIN TO MISS E. HUBBARD.

PHILADELPHIA, February 12, 1756.

DEAR CHILD: I condole with you. We have lost a most dear and valuable relation, but it is the will of God and Nature that these mortal bodies be laid aside when the soul is to enter into real life. Existence here on earth is hardly to be called life. 'Tis rather an embryo state—a preparation to living, and man is not completely born until he is dead. Why, then, should we grieve that a new child is born among the immortals—a new member added to their society?

We are spirits. That bodies should be lent to us while they can afford us pleasure, assist us in acquiring knowledge, or in doing good to our fellow creatures, is a kind and benevolent act of God. When they become unfit for their purposes, and afford us pain instead of pleasure, instead of an aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we may get rid of them. That way is death.

We ourselves, prudently in some cases, choose a partial death. A mangled, painful limb, which cannot be restored we willingly cut off. He that plucks out a tooth, parts with it freely, since the pain goes with it, and he that quits the whole body parts with all the pains and possibility of pains and diseases it was liable to or capable of making him suffer.

Our friend and we are invited abroad on a party of pleasure that is to last forever. His chair\* was first ready, and he has gone before us. We could not conveniently all start together, and why should you and I be grieved at this, since we are soon to follow, and we know where to find him?

Adieu, my dear, good child, and believe that I shall be, in every state, your affectionate papa,

BENJAMIN FRANKLIN.

\*Alluding to sedan chairs, then in fashionable use.

WOMEN AND WAR.—The ballot is the sign of equality, and an emblem of fair play in the state. It is heavy, like the musket? Does it require a big and burly statue behind it, like the policeman's baton? Or a dull mind and heavy heart, so necessary for the success of the hunker journalist? Not at all. The ballot is just the opposite of the bayonet, invented on purpose to get rid of it. And the more ballots we get, the fewer guns, gibbets, prisons, handcuffs and hunker newspapers we shall need.—*Bazar Gazette*.



## THE STREAM OF LIFE.

BY BISHOP A. BEALS.

How swiftly the streamlet of life flows along,  
Murmuring forever its burden of song,  
Dancing in foam-wreath and sportively rockt,  
White waves and blue waves with arms interlockt.

Thought-waves go kissing our shore lives around,  
Washing the sands that our earthly feet bound,  
And the low cadence of memory-words dear,  
Echo their presence along the dull ear.

Oh! the dear faces that vanished from day,  
That leave in the night of our weary earth stay,  
Enshrined in our hearts affections most sweet,  
They look from the sky and rise from our feet.

Still faithful and dear, life's promises gleam  
Along the green shore of childhood's fair stream,  
The mirror of Time holds sacred the page  
Of years that have vanished into old age.

Dreamily looking out from the shore,  
We hear the deep waves repeat evermore!  
Back like white fleets they tenderly fall,  
Freighted with Love that reaches us all.

Sweep onward, oh! life's deep mystical stream,  
Into thy bowers of Immortal-eyed dream,  
Thrill the dull senses with odors divine,  
Sunny-eyed flowers my sorrow-heart twine.

## PHENOMENAL.

BRO. PEEBLES—In your article, headed "Spirit writing in London," Mr. C. W. Pearce, of that city, in his letter, says: "A question has been raised by scientific Spiritualists, whether in direct spirit-writing the point of the pencil is used as by mortals, or is the essence of the lead alone used to give the coloring to the lines on the paper, copying a lithograph of a letter written in the spirit-world." He says, the writing in this letter which he sends you from Watts, "affords the evidence required to settle the question," viz: that a pencil was taken up and used, as we use the pencil ordinarily. There is a great deal of evidence showing that spirits can and do write in this manner as oftentimes when this phase of phenomena has occurred, rooms have been sufficiently lighted for all present to see the pencil as it was manipulated in the hands of the spirits, sometimes the hand being seen, and at other times the pencil moving seemingly untouched.

I had always supposed that those who accepted the writing as performed by spirits, received the testimony of the operators as to the *modus operandi* of their manifestations, they should certainly know which of the two they employed. During the spirit-control of Mrs. Hardy, as a medium, from the first, accompanying her other manifestations, occasional writings have occurred, and these, in every instance, as they inform us, are done not by using the pencil as mortals do, but by using the essence of the lead and transferring it by will-power to the paper. It is necessary to have a pencil or piece of lead near the scene of action.

On one occasion I took a "Troche" box, put within it a piece of note paper, and also a piece of pencil just the length of the box, rendering it impossible for the pencil to be used, and placed the box under the shoulder of Mrs. Hardy, as she lay reclining on the lounge. In about five minutes, Willie, who usually controls, said "Take it out, I have written." I did so, and found the word "Willie" written on the paper. In this case deception was impossible, as I stood by the side of the medium throughout the operation, and her hands never touched the box.

I have, on retiring, said to spirit "Willie," "I intend to write to your sister Jennie to-morrow, and shall write her about these manifestations. I will place the sheet I am to write upon, on the table, laying a pencil near, and I wish you to write your name on the paper for her to see," and in the morning his name would be on the paper. I being the last to retire and the first to rise, precluded the possibility of deception. These manifestations are simple, and not positive evidence to any one but myself, but to me evidence indubitable.

JOHN HARDY.

## Moravia, N. Y.

We find in the Rochester *Express* the following interesting account of personal observations and experiences by our friend R. G. Murray, of Rochester, N. Y., whose close observations and study of the spiritualistic phenomena, give weight and importance to his statements and conclusions:

*Eds. Express:*—For more than twenty-three years past I have been an investigator of what is known as modern

spiritualism; have seen it in almost every phase of its development, from the tiny raps made in this city in 1848, to the present time, when, in different localities, loved ones gone before to the higher life return and caress the dear ones they left behind, show hands with love tokens, faces instantly recognized without clairvoyant vision, and converse audibly with persons in the form. Enlightened by its teachings, and convinced by its phenomenal demonstrations, I watch with interest its resistless progress amid and in spite of every influence brought to stay its march.

I was highly gratified by perusing the article in your issue of Dec. 14th, narrating occurrences at Morris Keeler's, in Moravia, about 18 miles south of Auburn, and another of more recent date on the same subject from the New York *Sun*. Desiring proof more positive than the testimony of others, I went to Moravia on the 3rd inst., accompanied by G. C. Eaton, of this city and from evidence addressed to my sight, hearing and feeling, can vouch for the reliability of many of the statements made in your paper, relating to the occurrences at that place which have been witnessed by hundreds within a few months past, earnestly desiring to know the truth, among whom have been many persons of strong minds, generous intellectual culture, and extensive scientific attainments. I had the pleasure of forming an acquaintance with two of these, Mr. T. R. Hazard, of Bristol, R. I., a man of large financial resources and extensive influence, who is very favorably known by his contributions to the *Banner of Light*; the other, Mr. J. E. Hoyt, of Chicago, an energetic business man, thoroughly versed in the Harmonical Philosophy, and deeply imbued with its spirit, who has, in his residence at 250 Park Avenue, a cabinet and audience room, in which results are obtained similar to these at Moravia. Many of your subscribers saw the message given in June last to A. A. Wheelock, of Cleveland, O., (managing editor of the *American Spiritualist*) through the control of Mrs. A. Morrison, of Oswego, (known as the blind medium) with a request that he should publish the same in his paper, and send a copy to the surviving relatives of each of the spirits claiming possession of the medium, and who entered the portals of endless life from this city. These articles appeared in the *American Spiritualist* under date of June 16 and, subsequently in your paper, the first purporting to be from Sarah Hall, stating that she had been in spirit life about six years—her sickness, typhoid fever—her parents still in the form—some had been added to the family since she left, and closed as follows: My name is Sarah Hall; my mother's name is Catherine Hall; my father's name C. S. Hall, 41 Lancaster street, Rochester, N. Y.

The next was in the following words: "I want to send word to my father. I am James Tone; was in Power's bank on the corner of State and Buffalo Streets. My mother lives on East avenue. My sickness, typhoid fever—very short—My mother, sisters and brothers mourn for me. I want them to know I am happy. I have one sister, a sister of charity, I wish she was not one. My love to all."

I met this medium, Mrs. M., last week at Mr. Keeler's in Moravia, where she won golden opinions in regard to the purity of her character, and the reliability of her mediumship from all who made her acquaintance. Sitting near me she suddenly passed into the trance (in which she is unconscious) the control seizing my hand and shaking it heartily said "how do you do Mr. Murray? I am James Tone, and that you may know that I am James Tone I will give you the names of my sisters and brothers: Lizzie (the wife of Mr. McManus), Kate (the wife of Mr. Murphy), Abby (married since I left), Anna, Aggie and Tilly, who is the Sister of Charity. I would rather she would enjoy the freedom of truth. Theodore, Benny, Joseph and Tommy."

I give the foregoing as uttered and taken down at the time, and could not have named one of the said persons, except James Tone, if the penalty of failure to do so had been imprisonment or death. I have proof positive, that the medium could not in her normal condition. Any citizen of Rochester may easily ascertain whether the aforesaid communications purporting to be from Sarah Hall and James Tone are or are not literally true.

That these unvarnished facts may awaken in some minds an interest that will secure investigation and result not in belief, but knowledge, that the loved ones of earth, when they pass beyond the range of normal vision, are not dead but living entities still with us, and as represented in the Bible, are "all ministering spirits, sent forth to minister unto the kins of salvation," that

"Ever near us, though unseen,  
The dear immortal spirits tread,  
For the whole boundless  
Universe is life—there are no dead,"

Is the fond hope and fervent desire of

Rochester, Jan. 9, 1872.

R. G. MURRAY.

## Brooklyn, N. Y.

The following communication was received at a private circle, in Brooklyn, from J. Fisk, Jr.:

"My deeds, be they good, bad, or otherwise, stand out in bold relief, and are recorded against me individually, and I must work out my own salvation, thank God."

January 30th, 1872.

## New York Hygienic Institute.

This is one of the indispensable institutions of New York, eminently so, as it is the only place in the city where genuine hygienic fare is obtained. Here the vegetarian can realize his fondest wish, and the dyspeptic again enjoy his repast, while the choicest viands are to the epicure not denied. Here the weary traveler finds a comfortable, quiet home, and the invalid an asylum with the tenderest care, and treatment entirely free from drug medication. Hydropathy, Turkish, Russian, vapor and electrical baths, together with Swedish movements, constitute a part of the treatment programme. See advertisement.

## The New Jersey State Association of Spiritualists and Friends of Progress.

To its Members, Friends and Reformers:

GREETING: The Executive Board of the above named association met in Vineland, January 21, and agreed upon the following order of movements for the year 1872:

The holding of quarterly conventions—in February, Camden; in May, Jersey City; in August, one of the popular summer resorts, either Long Branch, Atlantic City or Cape May; in November, New Brunswick, (the annual meeting). Also the holding of extra conventions, if deemed advisable, at such places as may be desired.

Dr. H. T. Child, of Philadelphia, Pa., was unanimously invited to lecture in this State, selecting times and places to suit his own convenience. It was decided to employ missionaries if suitable arrangements can be made as to persons and means.

The Spiritualists, and all other reformers, in or out of the State, are earnestly requested to co-operate in this movement. Any person can become a member of this association by signing the constitution, or causing the same, and contributing yearly to the funds.

WASHINGTON'S BIRTHDAY.

Notice is hereby given that the first quarterly convention will commence its sessions in Central Hall, corner of Fourth and Plum streets, Camden, at two o'clock P. M., February 21, closing on the 22d at such time as then and there shall be agreed upon. Mrs. Victoria C. Woodhull (the spiritual heroine of the day) says she will be with us both days, and give an address the first evening (21st) session. Other prominent workers and speakers will be with us. The Lyceum is expected to enliven our exercises. As far as possible, accommodations will be secured to those from a distance. Come if you can, and if not, then send us aid and some cheering thoughts.

L. K. COONLEY, President.

ELLEN DICKINSON, Secretary.  
VINELAND, Jan. 30, 1872.

Messrs. Hawkins & Dodge, publishers of the *Manufacturers' Gazette*, Newark, N. J., desire manufacturers in all parts of the United States to mail them their descriptive circulars, catalogues, price lists, etc., that they may be able to reply to numerous enquiries where certain styles of goods are to be obtained.

## Alphabetic Reform.

Not a few of our readers are aware that Prof. J. M. Allen has been studiously engaged for several years in perfecting a system which not only simplifies but renders far more consistent and natural our written and spoken language.

His special work has been one of slow growth from necessity, having to deal as he has with primal principles. He has now reached a point, however, where he desires to put before the public, in suitable shape, the preliminary result of his labors, and to this end his friends have proposed to organize an Alphabetical Reform Society, members of which will take stock in the enterprise by shares at five dollars each.

Those who sympathize with this movement, and their name ought to be legion, have now an opportunity to render essential service to a reform, as needed as it is fundamental in its character.

Prof. Allen may be addressed, care of the *Banner of Light*, Boston.



REGULAR CORRESPONDENCE OF THE  
AMERICAN SPIRITUALIST.

## New Orleans Correspondence.

NUMBER THREE.

The political firmament seems to be less agitated, and growing calmer in the Crescent City. The general assembly, after three weeks of quarreling and breaking quorums, have at last organized and given attention to business. A congressional committee, however, are on their way from Washington, and will investigate the matter and place the blame for the late disturbances where it justly belongs.

During a week past it has been unusually cold for New Orleans. In fact on the 25th inst., the trees were loaded with ice and the parks looked like a fairy forest—a very rare occurrence in this almost tropical climate.

## MEDIUMS.

The Davenport brothers have been stopping in the city for the past month, but soon take a trip through the Northern cities, giving their first seances in Memphis.

Mrs. Rice (Ferris) is still holding dark circles with success, corner St. Charles and St. Joseph.

Mrs. Hollis, from Louisville, Kentucky, was expected back to the city ere this, but is undoubtedly detained at Memphis, owing to her remarkable success and press of business.

Mrs. Bowen, at 478 Annunciation street, is a fine clairvoyant and test medium, and we learn her circles are largely attended with increased satisfaction to all who see her.

Several other mediums are being developed.

## PSYCHOLOGY.

Col. H—, from Texas, being in New Orleans a few weeks on business, was invited by a friend to listen to Mr. Peebles. He was an Episcopalian, having a dislike to anything in the name of Spiritualism. In listening to Mr. P., he did not like his sentiments, and publicly expressed his displeasure. Mr. Peebles, pleasantly, but firmly, maintained his position. Mr. H— says he cursed Mr. Peebles all the next day in his heart, but was induced by a friend to call at Mr. Peebles' room. The conversation was spirited, but good natured, Mr. Peebles assuring him he had no desire to proselyte him into Spiritualism, but said, I feel impressed to take hold of your hand. In less than three minutes Mr. P. psychologized him, closing his eyes and mouth, paralyzing his limbs, making him dance, fish, hunt, etc. He then told him he was Henry Clay, and he gave a speech. Then willed him to preach a Baptist sermon and he did so; then a Universalist discourse graded up into Spiritualism. Under Mr. Peebles' manipulations he has become a clairvoyant. The Colonel is a man weighing full two hundred pounds, and is now a zealous Spiritualist, which he has exhibited practically by subscribing for THE AMERICAN SPIRITUALIST, purchasing Mr. Peebles' books, and has now ordered Mr. Tuttle's "Arcana of Spiritualism." Col. H—, in presence of Mrs. Judge Allen, clairvoyantly described her Texas lands—the legal difficulties she was laboring under, and the necessary steps for a right adjustment of the claims. He is anxious to have Mr. Peebles spend the following winter in Texas and the South.

## THE LECTURE COURSE

Has unwillingly been brought to a close by the expiration of Mr. Peebles' engagement. Although, Mr. Peebles urged the Spiritualists to organize and continue the lectures through the season, naming several speakers unengaged that might be procured—the same obstacles that present themselves on every hand—the dullness of the times and the impossibility to make any money—prohibited the prosecution of any such plans, although correspondence was had with several speakers. During Mr. Peebles' ministration to us, the sentiment has been

unanimously in favor of his doctrines and approval of his gentlemanly demeanor and social intercourse with the people. Young men who were educated sectarians, after listening to his lectures, have called at his room and thanked him for the light he had given them upon the principles of Spiritualism. One young man stopped chewing, and promised Mr. Peebles faithfully he would never touch another cigar. He is a rigid reformer. Others were lead from theatres, drinking saloons and low places of amusements, to listen to his lectures and attend circles, asserting that they were better men and were never so happy in their lives. Verily, the seeds of truth, thus sown, will bring a just reward. The lectures, Sunday evenings, have been crowded, and at times many were obliged to stand, so great was the "rush" to hear the "Pilgrim." On Sunday evening, January 28, the

## CLOSING LECTURE

Was delivered to a large audience, and the following resolutions were read and unanimously adopted:

WHEREAS, J. M. Peebles, of Hammon, N. J., has, since March last, lectured to the Spiritualists of New Orleans—three months—one in April and two recently, edifying and instructing us in the principles of spiritual philosophy; and

WHEREAS, His method of bringing these progressive truths before the public mind has been so tempered with charity and fraternal kindness as to meet with a cordial reception from Spiritualists and a tacit approval, even from enquiring sectarians: therefore,

Resolved, That a vote of thanks be tendered him for his outspoken utterances in behalf of mediumship, mediums, spiritual phenomena, and the harmonial philosophy in all its practical bearings.

Resolved, That we but utter the sentiments of Southern Spiritualists generally, when we cordially invite Mr. Peebles to return again, to break to us the bread of life, and point us to fountains of living waters—promising him our hearty co-operation.

Resolved, That we recommend him to all localities and societies where there is a due appreciation of organization, order and harmony as necessities for the better dissemination of the truths connected with Spiritualism, and the social and fraternal relations, growing out of them.

Resolved, That copies of these resolutions be furnished the Spiritualist papers of this country, and the *Medium and Day-break* of London, for publication.

CAPT. JOHN GRANT.  
N. F. HYER.

DR. J. W. ALLEN.  
SPENCER FIELD.

A. B. L.

New Orleans, Jan. 29th, 1872.

## Cleveland Correspondence.

Editors American Spiritualist.

Calling at your branch office, No. 114 Ontario street, a few days since, I was pleased to find number three of your present volume promptly on hand and so well filled with spicy and thoughtful reading. Surely THE AMERICAN SPIRITUALIST is bound to excel in point of soundness, keenness and bravery. It is, indeed, refreshing in these time-serving days, to read such fearless utterances as are found in the leading editorial of number three. It were well if the weak-kneed fraternity would lay that short "sermon" to heart.

You will pardon a few enthusiastic words from one who has watched with interest the struggling growth of THE SPIRITUALIST through its darker days, now that it is coming into the light, a well established, independent weekly. But, your paper has one serious fault. I go through number after number, finding here a logical essay from Mr. A. and there a clear, keen argument from Mr. B., while Mrs. A. and Mrs. B. maintain a silence that is—woful! Messrs. Editors, what does this mean? Have they forgotten—that this is the nineteenth century? Are they sleeping through all this growing morning of a golden day? If so, wake them with an editorial that shall thunder in their ears—a reminder of neglected duty. Let us know what the sisters think and how they think.

## THE SPIRITUALIST SOCIETY

Have re-organized on the basis of their old charter,

resuming their former title, "The First Spiritualist Society of Cleveland," and have gone to work in earnest under the management of that staunch supporter, Dr. M. C. Parker. They hold meetings every Sunday morning and evening, at Lyman's Hall, No. 19 Public Square. Mrs. M. L. Strong, of Dayton, O., has recently occupied the desk. She had good audiences, and her lectures were appreciated. Mrs. A. E. Mossop, also of Dayton, will speak for the society during February. She is an able and eloquent exponent of Spiritualism, and an interesting and profitable time is anticipated. Conference meetings are held when no regular speaker is present, which have thus far proved a success, as they draw out the latent talent of individuals and promote fraternal feeling. Why are not these conferences more fully attended? Why do not the hundreds of Spiritualists in this city make a united effort and do something worthy of the name they bear? The world isn't going to glow with the beauty of this philosophy until those who inwardly believe and reverence it, cease hiding each little individual light under the bushel of conservatism or indifference.

## THE CHILDREN'S PROGRESSIVE LYCEUM

Is in a healthy and growing condition—holding regular sessions, at Temperance Hall, 184 Superior street. The annual election of officers and leaders was held January 14. Mr. Price, of the firm of Price & Son, of this city, was elected Conductor and Musical Director; Miss S. File, Guardian; G. C. Wilsey, Treasurer and Librarian; E. C. Rich, formerly Conductor of the Kirtland, O., Lyceum, Secretary. The Mite Society meetings are well attended, and are a source of considerable pecuniary aid.

## "MYSTERIOUS DISPENSATION."

Our Orthodox friends of the Presbyterian persuasion have recently been visited by one of those "mysterious dispensations of Providence," whereby their beloved pastor, Rev. Dr. Lyman, was stricken down, in the church, by a paralytic shock while attending to his pastoral duties. He was carried home insensible, and soon after died without returning to consciousness. Had such an event occurred among Spiritualists, or Liberalists, how eagerly it would have been seized upon by the orthodox press and pulpit as a manifestation of God's "holy wrath," and hatred of "infidels," but in their own case it is—a "mysterious dispensation!" The rationale of the matter is, that death occurred as the natural and inevitable result of not having lived in harmony with the laws of life, which pay no regard to our peculiar motives or beliefs.

## "THE CHRISTIAN AMENDMENT."

The self constituted guardian of the people's morals and religion met in convention at Cincinnati, January 31, for the purpose of securing such an amendment to the United States Constitution, as to make Christianity a part of the fundamental law of the land—as you are aware—and thus destroy all religious liberty in the country. These religious plotters have already been detected in the "pious fraud" of appending to the list of vice-presidents of their association the name of Gov. Jewell, of Connecticut, and without any authority whatever. Mr. Abbot, of the *Index*, is the only person who seems to be alive to danger from his insidious foe, as he alone has taken active measures to crush this scheme in its infancy; he having already issued a counter-petition, and sent it throughout the country, calling for signers. He was also promptly on hand, at the opening of the convention, with a remonstrance against the project.

I am wondering what can be the matter with the Managing Editor of THE AMERICAN SPIRITUALIST, who is the natural and implacable foe of Christianity, that he does not utter, in tones of thunder, his protest against this infamous scheme. I, for one, do not believe in letting Mr. Abbot have all the honor of slaying this, our common enemy, but propose that we, as Spiritualists, have a share in the glory. And now I suggest, that in your next issue, you publish a petition of like import, and call for signers with the voice of a stentor. There is not a Spiritualist in all the land who would refuse to sign it—and a petition with "eleven million" signatures would be a formidable wet-blanket to the whole affair.

This is the first instalment of a voluminous correspondence, hoping it may not crush you.

I am, yours fraternally,

"OLD COMP."

Cleveland, O., February 1, 1872.



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J. M. PEEBLES,  
GEORGE A. BACON, } EDITORS.

A. A. WHEELLOCK, Managing Editor.

Spirit is causation.—"The spirit giveth life."—Paul.

"RESOLVED, That we are Spiritualists, \* \* \* and that any other prefix or suffix is calculated only to retard and injure us."

UNDERSTAND IT.—Subscriptions, Advertisements, &c., can be left with our agents at either of our Offices, or sent direct to the Central Office—but all other matters of business, and communications for insertion in THE AMERICAN SPIRITUALIST, must be sent to  
A. A. Wheellock,  
29 BECKMAN ST., NEW YORK CITY.

## Spiritualism.

God is causation—*Spirit*; and Spiritualism carries with it the divine significance of a moral quality—that moral *quality* which inheres in the religious nature of all human beings. An ancient apostle wrote: "To be spiritually-minded is life," and "the fruit of the *spirit* is love, joy, peace, long-suffering, gentleness, goodness, faith."

Spiritualism, in contradistinction from materialism, sectarianism, or sensualism, implies the infinitude of spirit, and a present intercourse with the intelligences of the spirit-world, thus demonstrating a future existence as well as inspiring a deep interest in all efforts looking to the highest culture of man's mental and moral nature. Conscious of God in man, and clearly seeing divinity manifest through the whole career of history, we feel that all these reformatory pulse beats that quicken human souls to-day, are but the mighty, echoing heart-throbs of the eternal.

Theology is a prison, deadening the sensibilities rather than an atmosphere inviting their largest and richest bloom. Spiritualism, though utterly inimical to creeds and sectarianisms, blends beautifully with the Christianity of the Nazarene; also with the Neo-Platonic philosophy and those heavenly principles of love, love and wisdom that pertain to the infinite presence. It needs to become a *life*, a power made more practical among Spiritualists themselves. They should match their virtues by their purest hopes, gauge their zeal by the grandeur of their knowledge, and make the circle of their spiritual influence the measure of their widest beneficence.

Are we mistaken in claiming for Spiritualism a moral superiority? Have we erred in reposing too much confidence in human nature and the ministry of spirits? Have we over-stated the potency of a present inspiration? Are our fruits commensurate with our pretensions? Who are we, to claim such superior spiritual illumination? If possessing the divine gifts, if baptized of heaven, if holding converse with angelic intelligences and blessed with a larger measure of wisdom, love and truth than is accorded to churchmen, where are the moral and spiritual gains of this tremendous stewardship?

Critical thinkers are pressing home upon us these pertinent questions. To us Spiritualism is everything. It affords tangible proof of a future existence by rolling away the stone of doubt and bringing the loved of other years to our embrace again. It encourages investigation and purity of life. It is the only religion in the world based upon the *facts of to-day*. It incites to true living, cheers the sick and brushes away the mourner's tears. It is gradually imbuing the teachers and teachings of other systems with broad, exalted forms of thought. It gives to poetry its sweetest inspiration.

"Fold her, O Father, in thine arms  
And let her henceforth be  
A messenger of love between  
Our human hearts and thee!"

Philanthropy finds in it its highest incitement to noble deeds. The natural sciences see in it a strong, right-hand supporter. Moral philosophy admits its worth by slowly adopting its heavenly teaching relative to conscience, justice, reformatory punishment, fraternity and equality.

To be a Spiritualist in the truest sense of the term, is not to be a mere phenomenalist, not to be a clutching factitian, catching at the wind and tossing away the juicy substance. Phenomena, like notes on musical staves, are well in their places. Some require no external signs. As there are born poets, so are there visionists, clairvoyants, Spiritualists. It is the *life* that tells, and Spiritualism should become a life, a center of moral force and spiritual power in every locality where there is a band of believers. When the "lips and lives" of these "eleven millions" express

"The holy gospel they profess;"

when the restless thinking world can be made to see that spirit-communion proves a help to spiritual-mindedness, to purity of purpose, to holy life and living on earth, the multitudes will flock to its standard and ask admission to its gates and gardens.

The broad, beautiful principles underlying the phenomena and philosophy of Spiritualism, when fully received, must necessarily unchain, enlighten, and redeem our common humanity. But they must be actualized, they must be *lived*, to show their full redemptive force and beauty. The Patmos promise was and is "To him that overcometh!"

## Organization Among Spiritualists.

Organization is inseparable from life. Without it, there is no manifestation. It inheres in the constitution of all things. From worms to worlds, from stones to stars, from the minutest object in the universe to the most elaborate and comprehensive expression of infinitude, the principle of association, of combination is everywhere and forever seen. All this is but another name for Organization.

Spiritualists, as a body, apparently desire to ignore, as far as any practical application to a systematic and orderly arrangement for the promulgation of their distinctive phase of thought and truth are concerned, the cardinal principle of relationship, manifested though it be in endless correlation throughout the domain of matter and of mind.

The reluctance to enter into combination with each other, for the production of good to themselves and all others, is their great anomaly, and one which at no distant day, they will correspondingly regret by then painfully recognizing its absolute necessity. The lesson of the age has to be over and again repeated. Such indeed seems to be the destiny of mankind. Israel's wanderings in the wilderness is an apt similitude of the race in its slowly measured progressive countermarchings towards the Promised Land.

Tangible as are the evidences of organization displayed by objective Nature, as well as in the nature of man interiorly discerned, how comes it that Spiritualists, so clear and comprehensive in many directions, are blind to the lessons resulting from disobedience or non-compliance with such fundamental teachers? Because a burnt child dreads the fire, is it sensible for such to forswear the use of stoves, and forever insist on keeping "out in the cold?" This is juvenility indeed. But it is virtually what Spiritualists are doing all over the country, from Maine to Mexico, concerning any associative efforts to maintain their cause commensurate with their well-known means and general ability.

In every locality, most of the year, Sunday meetings languish and die from lack of support, except by a determined few. Want of concerted action by the indifferent many has been the death of promising societies in every State. Because, forsooth, the meshes of the church have, therefore, held individuals with an ungracious grip, it is a wholly insufficient

reason for these same parties, when released from such bondage, to decry all churchal organizations. Failure to discriminate between the natural use and the legitimate abuse of a system inherently good, and which the wisdom of all ages have demonstrated to be of practical and essential benefit—is as illogical as it is foolish. Sophistical difficulties as excuses for "confusion worse confounded," will not always prevail. The necessity for combination for the successful issue of any business operation is apparent to the least observant. If of importance in material matters, why not of equal value, to say the least, in other departments of human interest?

Approaching events indicate both the utility and necessity for Organization among Spiritualists. Without, our power for good, practically, will avail but half it otherwise might. To conserve the full, or even approximate measure of strength and value of our cause, let us heed the voice of history.

The great law of Uses, the highest dictate of Wisdom is the adaptation of means to ends. This is what organization means.

## The "Boston Investigator" and Robert Dale Owen.

"What after Death" is the subject of a friendly article in the last Boston *Investigator*, from the pen of Robert Dale Owen. He was prompted to address the readers of the *Investigator*, because of "two articles" which appeared in that journal, charging him, after "having formerly done good service for liberalism," with having "lately wandered from the path of reason and common sense," and having become more of a Catholic than a Protestant.

To this charge Mr. Owen replies:

If we acknowledge that these phenomena are genuine, then we are forced to admit two things—

1. That there is another world into which we are ushered by the death-change; and that it is a better world than this, but with the same variety of duties, occupations and enjoyments.

2. That the denizens of that world, retaining earthly recollections and affections, and also preserving, at least for a time, the peculiarities of character which marked them here, occasionally communicate with earth.

Is this so incredible that we are to reject the evidence of our senses when they testify to its reality? Tell me why. It needs positive proof, I admit that; better proof than uncertain legend or ancient history. But, in itself, I do not find it unlikely.

Then I think I ought not to be accused of "wandering from reason and common sense" when I say that the theory of another life, as a solution of many of this world's enigmas is, aside from all phenomenal proof, a rational supposition. And if an opportunity is given us to determine by experience whether such a theory be warranted by the facts or not, common sense forbids us to prejudge the case or to dismiss the inquiry as one that can lead to no practical result. If the existence of another world be a likely thing, we ought to engage in such an inquiry with hope and confidence; and that confidence may find additional support in the fact that millions who have recently examined the phenomenal proofs of a life to come, have, often most unexpectedly, become convinced of their reality.

I am one of these. I can understand prejudices of some among you, for I shared them once. It did not occur to me that apparitions, and presentiments, and clairvoyance, and communications from another sphere of being might be natural phenomena. I knew that Columbus, when the human race was thousands of years old, had discovered a new hemisphere. I knew that, in spite of skepticism and a hundred predictions of failure, men had learned to converse across three thousand miles of ocean, from the Old World to the New. But it had not occurred to me that there might be inter-mundane laws under which two states of being—one visible to us and the other, for the present, invisible—might be connected and brought into occasional communion. It is probable that Archimedes or Newton would have deemed insane any one who should have prophesied that man would by-and-by be able to hold conversation across the Atlantic. It was as far beyond their experience as (for many of you) spiritual manifestations are beyond yours. It is not given to human beings—even the wisest—to know what are the limits of human progress. He does "good service for liberalism" who reminds them of this.

If free inquiry is a duty, that duty is imperative in proportion to the importance of the subject to be inquired into. But



is it a matter of little importance what is to become of us when a few years shall have passed? Whether we go anywhere; and if so, where? Whether there is another phase of life; and if so, what sort of life it is? Some of you, I dare say, think it is unimportant. The creed of the English Secularists is, that we ought to do the best we can in this world and not trouble ourselves about another.

To the above frank and explicit statements, our friend Seaver, of the *Investigator*, attempts a reply. The evident pettifoggery which he is obliged to do with himself to put up even a show of opposition to the direct and unmistakable testimony of his old friend, "whose name among infidels is as familiar as a household word," would be, indeed, amusing, were it not sad to see so much intelligence cooped up and confined within the darkened castle of infidel bigotry.

Our friend Seaver claims great respect for Mr. Owen, which we do not doubt, seeing 'tis well deserved, but the grounds of that respect seem to us rather questionable, when Bro. Seaver states it is because he "was the first man whom we ever heard deliver an infidel lecture." Especially when we are told by Mr. Seaver that said "superior infidel lecture" was listened to "thirty odd years ago."

Can it be that Horace Seaver considers it any especial credit to Robert Dale Owen, or himself, to be reiterating their ideas of "thirty odd years" ago? Mr. Seaver must be aware that there has been some progress in the last "thirty odd years." What does it matter, then, what Mr. Owen thought or said "thirty odd years" ago? Is it not of far more importance to inquire what Mr. Owen thinks and *knows now*, after "thirty odd years" attentive study, observation and experience? And if an "infidel lecture" at that time, is ground for "great respect" now, when Mr. Owen, according to his own testimony, was "a young man" and had "come upon no evidence that sufficed to assure him of another life, or that historical testimony eighteen hundred years old, conclusively proved that the human soul was immortal," it would seem, indeed, singular, if Bro. Seaver could not find far more reason for a profounder respect even in the fact that Mr. Owen now says to his old friend, "I have now the most undoubted evidences of a future life."

To this declaration Mr. Seaver replies, My dear old friend, "thirty odd years ago" you said something which pleased me very much. I have been repeating the story so long, that it has become a philosophy which I have "ever since thought correct, and which I have never seen any reason to change;" therefore, my old friend Owen, please understand, while I have great respect for you, because of what you said thirty odd years ago, I can but conclude that you are like the rest of the Spiritualists fearfully hallucinated, when you say you have any evidence of a future life; because *The Boston Investigator* don't teach that doctrine and whoever does, "wanders from the path of reason and common sense!"

Again, Mr. Seaver tries to put on the usual air of infidel unconcern about the future, in answering the great inquiry "What after death?" by saying, "Nothing that concerns us as individuals, as far as we know," etc. Indeed! "nothing that concerns us!" Who does it concern, if not the *individual* who wrote that declaration. But why does it not concern you, Bro. Seaver, as well as every other mortal? Hear him try to answer the most unreasonable declaration he ever made in his life, and which we very much doubt expresses all Bro. Seaver's hopes and fears upon that subject, "for death," he says, "is the total and permanent cessation of all the vital functions!" How do you know that?

Men who talk about being governed by "reason and common sense," ought to have something besides a glaring *assumption* upon which to base their declarations. The assertion, by Horace Seaver or anyone else, that "Death is the total and permanent cessation of all the vital functions," amounts to very little, because it is not given to any mortal to *know* what the "permanent" condition of "the vital functions" will

be. True, Mr. Seaver says, "as far as we know?" Well, how far do you *know*? Give us your evidence upon which your knowledge rests.

We fear friend Seaver will find it quite as difficult to furnish the evidence to support his declaration, as some of the tricky jugglers he has been practicing with in Boston have, to give him evidence of the truth of Spiritualism. Nor does the following declaration of friend Seaver show that his "watching and examining Spiritualism twenty-one years" has amounted to much! Here is his testimony—

Our good friend thinks, however, that Spiritualism proves completely and indisputably the fact of future existence. He concludes thus, because he says he prefers his assertion to ours, and because he has investigated spirits for years, while his friend Seaver "has given days only." Now this last remark makes us prefer our assertion to his, and it shows also how easy it is to be mistaken in judging of what we don't know. As thus: We have been watching and examining Spiritualism for the last twenty-one years, or ever since its advent, and are yet on its track, and we will venture to say that we have "danced attendance" on more "circles" (dark and light) "mediums," "trances," "seances," *et hoc genus omne* (and everything of the sort) ten to one, than friend Owen ever has. And in view of this long and varied experience, we seriously and candidly declare, that the more we have seen of Spiritualism or pretended dealings with spirits, the better are we convinced that it is all jugglery on the one hand, and delusion on the other.

"Twenty-one years," friend Seaver, is rather a long time to spend in looking up a simple humbug and tricks of jugglery, and "yet on its track!"

But after all "this long and varied experience," our friend "candidly declares" that "the better are we convinced that it is all jugglery on the one hand and delusion on the other!" Is not this rather a strange conclusion for a man who assumes that his friends are not moved by "reason and common sense?"

If "on the one hand it is all jugglery, how can there be any chance for delusion on the other hand?" Cannot Mr. Seaver see that his testimony proves too much? And again, says this infidel autocrat of all *knowledge* on this subject—

We discover nothing whatever in the laws and analogies of nature that indicate individualized, conscious life after this; and as for mere sentimentality on the subject, we have done with it.

Granted. We believe it. We accept your confession of ignorance upon the subject. But because you have "discovered nothing," does it follow that every being must be as ignorant as your confessions shows you to be? May not some other man, almost as intelligent, almost as sincere, and almost as honest as the editor of the *Investigator*, possibly have discovered *sufficient evidence* "in the laws and analogies of nature," that not only "indicates," but *proves* that there must be "individualized, conscious life after this?" Such a man is Robert Dale Owen. He plainly says to his old infidel friend, Seaver, I have gathered *just such evidence as proves that*. Come and see.

Mr. Seaver responds—"We have seen nothing but tricks;" therefore all you have seen must be tricks. "We have discovered nothing;" therefore you have not—although you think you have. And then, to cap the climax, our friend Seaver undertakes to eat his own words, by saying—"We endorse the creed 'that we ought to do the best we can in this world, and not trouble ourselves about another.'" This, too, after having told us of his weary watching and patient examining of "twenty-one years and still on the track!"

Really, Bro. Seaver, if you do no better with *logic* "after death" than before, the query "What after death," may become an important question for you.

A. A. W.

Science is teaching the world that the ultimate court of appeal is observation and experiment, and not authority. She is teaching it the value of evidence; she is creating a firm and living faith in the existence of immutable laws, moral and physical, perfect obedience to which is the highest possible aim of an intelligent being.—*Prof. Huxley*.

### Woman Suffrage and Political Action.

One of the most vitally important questions of the age, and one, too, that presses upon the American people for immediate answer is, shall the friends of woman suffrage unite in political action and organize a new party, having for its special object the full enfranchisement of women? To this inquiry we unhesitatingly make response in the affirmative, confident that the hour is at hand to utilize the sympathy, unite the strength, and inaugurate political action, to render practical this movement of the age.

In the light and truth "Once to every man and nation comes the moment to decide," do we realize the opportuneness of the present for the woman's cause which is alike the cause of humanity, to strike for its imperiled liberty. The golden opportunity to conserve the labor of years in behalf of equality is now presented for the first time. A spontaneous invitation extends itself to all people to practicalize what has already been gained. What value is it to the world, though "new occasions teach new duties," without these particular occasions are rightly improved? Must emancipation in America mourn another last opportunity?

The necessity for concentration of effort and harmonious action—never so desired as now—has long been felt from one extreme of the country to the other, not only by those directly interested but by the innumerable host of well-wishers scattered all up and down the land, the only consideration being as to the arrival of the sacred hour. Let those, then, who realize the availability of the present, arise in the majesty of personal conviction, and demand, with united voice, the establishment of freedom, equality and justice. Better postpone all other matters than this. Now is the only point in duration which belongs to us. Now is the only syllable ticking from the clock of eternity. The adjustment of time's balances have been watched and waited for with an anxiety as ceaseless as its certainty was morally significant. There is no mistaking the present ripeness of political conditions. Verily, it is the appointed and the accepted time.

The objections sought to be raised by the timid or time-serving against any union of forces for the furtherance of this moral conflict, are not worth the time consumed in stating them. They are born of fear or ignorance. Without the development and infusion of new elements into our national life, the political reformer is "without hope in the world." Radical changes in our political affairs must be demanded with an earnestness that will not be denied. No longer subjection to political slavery. Equality for women in every department of human activity and usefulness.

Hitherto in its character and operation the woman's movement has had to be diffusive. Hereafter, to be effective, it must be concentrated. It behooves those who unselfishly seek to elevate the condition of parties and of the race generally, to immediately band themselves together as one, and go to work earnestly, plan wisely, and execute promptly. Success attends upon the ability to harmonize the various elements and organize all the forces into one channel.

We are approaching the centennial anniversary of our nation's birth. Let not the dawn of that memorable day appear and find more than half of the citizens of these United States deprived of their primal right to vote. Who does not feel inspired to labor for the establishment of a principle so sacred? What heart but responds to this call for justice, this effort to proclaim liberty to all the people?

The educated men of Europe are almost all of them going through science into unbelief. I think it may be said that the general tendency of the educated brain of Europe is not towards religion—not even natural religion; nor towards the instinct or sentiment of worship—not even natural worship, vague as that is; but that it is towards material thought and material science.—*Beecher*.



## Brooklyn Lyceum.

By special invitation we attended the celebration of the Childrens' Progressive Lyceum, Wednesday evening, of last week. It was the occasion of a repetition of their grand Christmas entertainment, at the Brooklyn Institute. We did not reach the hall until about the close of the first part, but what we did see and hear, repaid us amply for the time spent.

The exercises consisted of songs, duets, speeches and dialogues, which concluded with a most instructive comedietta, entitled "True Worth." This piece was written expressly for the occasion by the guardian, Mrs. Ada E. Cooley.

All performed their parts well, the music was excellent, and though we have only space for a brief notice, we must not omit to speak of a few things which require special mention. A piece, entitled "The Brooklyn Belle and Broadway Swell," enlisted the most hearty applause, and was rapturously encored. It was given, with most excellent effect, by little Leona and Master Arthur Cooley. By request, the little sprite sung most charmingly "Aint I sweet?" the whole audience voted unanimously by their applause that she was.

"Our Lyceum," dialogue and chorus, and "group recitations," by a member of each group, holding a target and explaining the meaning of the different colors, were excellent. Also, given by special request, and was greatly enjoyed—the "Sleigh Ride Song." And last, and least, as to size, but quite as large as any, in splendid execution of his piece, and in appreciation of the audience was master three years old Clark who, arrayed in the full costume of a conquering cupid, stepped independently out upon the stage and surprised the larger folks with an elegant delivery of the following speech—

An elf mischievous once was born,  
'Twas Cupid, God of Love,  
And since old Eve and Adam came,  
His power doth mortals prove.  
  
And I am he—so man and maid,  
Beware of Cupids dart,  
For if I get my eye on you,  
I'll shoot you through the heart.

After the exhibition, the floor of the hall was cleared of seats, and then commenced the dancing which all appeared to engage in with great satisfaction, not failing to participate in that exercise ourselves.

We were most favorably impressed with the fine exhibition made by this Lyceum, and much pleased to make the acquaintance of some of its officers, and can but regard its conductor, Mr. J. A. Wilson, and its guardian, Mrs. Ada E. Cooley, among the most earnest and efficient workers in the Lyceum cause, we have ever met.

A. A. W.

## Dr. J. P. Bryant, "The Healer," at Montpelier, Vt.

We publish from the *Green Mountain Freeman* the following deserved notice of the successful "healing powers" manifest among the denizens of the Green Mountains by our worthy, reliable Bro. Dr. J. P. Bryant. Although the claim seems marvelous beyond belief to those who are not familiar with the facts, yet our personal knowledge of some remarkable cases, cured by Dr. Bryant, years ago, in Michigan, induces us to accept the statement. Ye, who are afflicted, try the Dr's powers, and receive the blessing.

A. A. W.

"Marvelous stories are told of the cures effected by a Dr. Bryant who is now stopping at the Union House. The case of Miss Josephine Clark, as related to us by a neighbor, and a gentleman in whose word we place implicit confidence, is remarkable. Miss Clark has been sick for two or three years, resulting finally in complete prostration. For a year past she has not been able to leave her room, and for months has not borne her weight on her feet. The Dr. was called to see her, and the visit resulted in putting Miss Clark upon her feet, and she has since been able to walk about the house and the streets, and is apparently rapidly convalescing. The case is regarded by the family as almost a miracle, and is at least worthy of investigation from those who are ill and need a physician. We write this at the suggestion of no one, and only to call attention to this particular case. Of Dr. Bryant's system or mode of practice we know nothing."

## FROM WASHINGTON.

Yesterday we followed to the grave all that was mortal of Mrs. Laura M. Forster, wife of the well known Thomas Gales Forster. During the past ten years or more, Mrs. F. has been a sufferer from that terrible disease called "softening of the brain." Her mental faculties one by one became impaired and her physical system prostrated until about a year ago. She was almost helpless and had ceased to recognize one person from another.

Under these circumstances, and acting under the advice both of friends and physicians, Mr. Forster procured rooms and attendance for his wife in the Asylum for the Insane, for the District of Columbia. Here she has been kindly nursed, and here she died.

The funeral services were conducted mainly by Mrs. Mary F. Davis, although other friends—among whom was Hon. Thomas W. Florence—made appropriate and consolatory addresses. Mr. Forster, himself, standing by the pale passionless remains of his wife, and with one hand resting on the coffin, gave a brief address, in which he expressed the opinion, that through all the many years of her illness and misfortune, she had been in constant communion with the angelic world.

Thus, one by one, are the friends of other days departing upon the half mysterious journey. The caravan moves onward; not now to a Sahara, wholly unknown, but through a land, of whose geography and outlines we have but little absolute knowledge. Enough is known to banish dread and horror, and yet sufficient is withheld to prevent rash, premeditated exits from this life by a truly thoughtful man.

So let us live, that when the leader calls, "move onward," we may cheerfully take our places in the ranks, and regret and sorrow, dim the eyes only of those from whose embraces we are torn.

## GOD AND CHRIST IN THE CONSTITUTION.

So the little band of priests and fanatics are to convene at Cincinnati in convention, with the avowed object of urging an amendment to the constitution, by which God and Christ shall be recognized as the God and the Savior of this nation. We rejoice at this movement, and sincerely hope the matter shall not be allowed to rest until the merits of the proposition are canvassed and understood by the entire community. We have full confidence in the power of truth, when left unfettered, as it is in this controversy; and our word for it, before the battle ends, the cunning heads that devised and the feeble hands which support the measure, will turn with dismay from the conflict.

"One, with truth, is a majority," says a philosopher. Our opinion is that truth is a majority without the "one." But aside from this consideration, we feel confident there is nothing to fear, from the following reasons:

1st. A very large majority of Congress is made up of men who are liberal in their religious views. Many of them are Spiritualists; and we do not know of a greater number than we could count upon the fingers of two hands, that are absolute bigots. The measure, then, will receive no favor in Congress. Whatever skirmishing may occur, and however great the efforts may be by politicians to place themselves in a position to be acceptable to their church member constituents, the measure cannot obtain honest votes enough in either branch of Congress to make a respectable minority. We mean, of course, upon its final passage.

2d. Three-fourths of all the States must ratify the amendment after it has passed Congress. In our opinion, the vote of no State could be obtained for the measure, unless it might possibly be some Southern State in which the ignorant negroes are in the majority.

We ground this opinion upon the facts following: The Catholic population is unanimous almost, against

it. Almost the entire secular, and many of the religious papers, oppose it. All Spiritualists—which is another name for one fourth of the population—oppose it; and all Jews and Free Religionists unite in the opposition; and above all, the entire spiritual world is with us. There is, then, no cause for alarm. The days of the rack and thumb screw are numbered. There is a rift in the clouds through which the sun projects his warm, golden rays, directly upon the human brain, and the chances are that instead of changing the constitution for the benefit and perpetuity of the church, when the discussion of the measure is ended, there will be no church left.

## SPIRITS AND BUSINESS.

While we can sincerely deprecate that laziness, which induces some persons to always lean upon and walk with spiritual crutches, rather than their own feet, and shall persistently refuse to run our head against a metal barricade, though a score of spirits advise us so to do, still we are not willing to ignore the fact that spirits have the right and ability to give advice in temporal matters.

It is generally understood that many of the best oil wells have been discovered by spiritual aid, and if necessary we could point to facts known to ourselves, demonstrating, that in some instances, parties who have followed the directions of spirit friends have been remarkably successful in financial affairs. We have heard it claimed that Oliver Adams organized his vast express company, wholly under the direction of disembodied spirits.

It is not our purpose to draw an arbitrary line and give an opinion that spirit advice should be followed if on this side and repudiated if on that, but to call attention of our readers to the subject, and ask that more of thought and study be devoted thereto in the future, that has been done in the past. If any one knows when to seek spiritual advice in mundane affairs, and when not to seek it, and more than all, when to follow or decline to follow such advice when obtained, we shall be most happy to publish the information.

This train of thought was awakened by an event that transpired yesterday. In our profession of lawyer and patent solicitor, we received a letter from a man, of whose name or existence we had no knowledge whatever. He stated that by the direction of a spirit he had ascertained our address and was advised to place in our hands, for professional treatment, some very important patent business.

Twenty-five years ago this letter would have gone far towards consigning its author to the mad-house. The idea that spirits, whose activities were supposed to be restricted to hymns and Jesus-harps, should proffer advice about the employment of a particular lawyer, would have been considered too absurd for ridicule.

To-day, however, we not only know the fact that similar advice is given by spirits, but also that such advice when followed, has sometimes led to beneficial results. In this instance we intend to devote to the business indicated such attention as shall justify the spirit sending it, in making the selection.

J. C. S.

Washington, Jan. 28th, 1872.

## The Author of "Exeter Hall."

Doubtless thousands of our readers have read the above-named sterling work, and desired to know who was its author. A writer, in a recent issue of the *Investigator*, says his name is William McDonnell, Esq., and that he is a leading gentleman of Lindsay, Ontario, Canada; that he defrayed all the expenses of its publication out of his own pocket; and that he is at present engaged on another work which is also in the interest of humanity. The rarity of so much modesty combined with such ability is worthy of all praise.



## LOCAL.

PROSPECT Park, Brooklyn, was visited last week by 68,616 persons.

A NUMBER of New York Internationals have petitioned the mayor and aldermen of this city for the use of the public buildings for lecture halls. Why not?

THE *Tribune* says: "There is not so much proof-reading in Albany this winter as usual." We understand that they have found it necessary to justify their matter first.

WE understand that the Childrens' Progressive Lyceum, of this city, which was suspended a few months since, is soon to be revived, and we hope under such auspices that even a temporary suspension may never again become a necessity so long as there are infant minds to be moulded to an appreciation of usefulness and virtue.

HENRY BERGH, President of the American Society for the Prevention of Cruelty to Animals, has received a letter from Lieut.-Col. A. G. Brackett, of the Second U. S. Cavalry, stationed at Omaha, denouncing the wholesale slaughter of buffaloes on the plains as equally needless and cruel, and intimating a hope that Congress may be induced to interfere in their behalf.

THOS. GALES FORSTER. In consequence of illness and trying domestic afflictions, this able orator and exponent of Spiritualism, was unable to occupy the desk at Apollo Hall, on Sunday. We are assured, however, that he will be present on Sunday next, when, it is hoped, he will again greet us in perfect health and receive the sympathies and congratulations of his many friends in this city. Dr. R. T. Hallock kindly consented to occupy the desk made vacant by Bro. Forster's absence, and was listened to with much attention by good and appreciative audiences.

## PERSONAL.

J. M. Peebles lectures during February and March in Troy. His address is 255 Eighth street.

Mrs. M. S. Townsend Hoadley will lecture the last three Sundays of March in Salem, Mass.; in April in Stafford, Ct.; last Sunday in May in Plymouth, Mass.

Dr. E. C. Dunn speaks during this month in Albany. His address is 673 Broadway. He has just closed a very successful months engagement in Troy.

We learn by a letter received from Mrs. Cora L. V. Tappan that she had safely arrived at Jacksonville, Florida, where she intends sojourning awhile for her health.

We are glad to learn that Mrs. M. M. Hardy, the well-known medium of Boston, has possessed herself of a thirteen thousand five hundred dollar home, at No. 4 Concord Square, Boston. May others do likewise as soon as they can.

A. A. Wheelock lectures in Stoneham, Mass., Feb. 11th and 18th, and in Brooklyn, N. Y., the Sundays of March, except the third Sunday, when he lectures in Music Hall, Boston. He will attend the N. J. State Convention, at Camden, Feb. 21st and 22d.

We were visited a few days since by Elder F. W. Evans, the eminent exponent of Shakerism and friend of Progress, whose recent lecture in Williamsburg was largely attended and listened to with the most profound attention. We intend publishing the lecture entire as soon as our space will permit.

Our venerable friend, R. G. Murray, of Rochester, N. Y., has been stopping in our city for a few days; he goes hence with the intention of entering the lecture field in the interest of Spiritualism. Mr. Murray has been a devoted student and logical advocate of the spiritual theory for many years, and we think those who may be favored in hearing him will be benefited. Mr. Murray will receive subscriptions for THE AMERICAN SPIRITUALIST.

## Lyric Hall Meetings.

We learn that Laura Cuppy Smith is to lecture at the above Hall, the next three Sunday evenings. Her subject next Sunday evening will be "What is the religion of the day worth?" Doubtless the Hall will be filled to overflowing, as it was two weeks ago, to hear this brave, eloquent woman and mother give utterance to her soul convictions.

Just now there is a little sensation over in Brooklyn with a few "Rip Van Winkles," of Dr. Cuyler's Church, who happened to wake up the other day and hear a woman preaching, which frightened them so fearfully that they even suspected their godly pastor with being in league with satan to undermine the church! We recommend those who tremble with fear because a woman speaks or preaches, to come and hear Mrs. Smith, if their nerves will bear it, before turning off into another Rip Van Winkle-sleep. It may do them good.

## Miss Lizzie Doten.

This distinguished lady whose reputation is so deservedly extended, was suddenly called upon last Friday to occupy the desk at Music Hall, Boston, rendered vacant by the absence of Bro. Gales Forster, who had been called to Washington to attend the funeral rites of his companion.

Notwithstanding the inclement weather the Hall was well filled, and the congregation frequently manifested their pleasure in hearty applause. Her subject—"The Reality of Heaven"—was considered from a scientific and spiritual standpoint, her deductions showing conclusively and logically the truthfulness of her premises and the veritability of the home of the spirit.

Though Miss Doten is largely gifted with the poetic faculty, her prose is characterized by the most masculine vigor; in this particular, reminding us of Father Pierpont, of blessed memory.

## Notice.

We occasionally get letters of enquiry from new subscribers, saying they have not yet received those papers ordered, with whom we club—*Woodhull & Claflin's Weekly* and *Lyceum Banner*—and asking the reason. The cause, doubtless, is this: time is needed for us to send the name to the publishers of those journals. If such name should reach them just after they had mailed the week's paper, of course the name would go on the list for the next number. Time there must be for this, but we think there is no unnecessary delay. We hope our friends will report promptly, however, if they do not receive their papers promptly and regularly, always allowing due time for sending names at the start.

A. A. W.

## Response and Appeal.

A CONCERT OF BENEFIT LECTURES—A PROPOSITION BY A. J. DAVIS.—*To all Spiritualist Lecturers and Congregations:* The ever-recurring appeals in our various journals for charitable contributions, to meet the daily necessities of those sufferers, Austin Kent and Joseph Baker, must eventually dry up many generous fountains because of the incessant demands upon them without prospect of doing any permanent good, only relieving sufferings and supplying wants from week to week. Cannot you each and all, with one heart, agree to give one discourse for the benefit of these two unfortunates, or take up a special collection in their behalf, on some particular Sunday, so that there may be a beautiful community of feeling and a happy, wide-spread concert of action in all parts of the country, in a noble work of benevolence? Let me now name a Sunday, 11th February proximo, as the silver-white day devoted to raising a sum that will make further newspaper appeals unnecessary for at least a year to come. And let me suggest further that each lecturer or congregation forward the amount raised on that white Sunday to William White & Co., to be by them paid in regular monthly installments to the suffering brothers

and their worthy families. Text: "Write me as one who loves his fellow men." A. J. D.

*To all Spiritualists:*

The suggestion of Bro. A. J. Davis, in the *Banner of Light*, that we all act in concert on a specified day, 11th February prox., for the benefit of Austin Kent and Joseph Baker, finds a response in my soul, and I intend to put it in practice. I write this with a view to aid the good work by stimulating others to join heartily in the practical response. In all such labors we are quite too apt to wait for each other and do nothing. We can work with much better heart when we feel the sympathy of others joining in the good cause. Let us all devote a portion at least of one day's labor to the relief of these two brothers. We have done much work to inaugurate the spiritual dispensation, and we feel blessed in the realization of success, even though the majority who share the fruits treat us coldly for what we have done. These brothers, as I understand it, were among the earliest workers, giving their lives to the cause and are now suffering for what rightly belongs to them from the public they have served. Let us divide with them, and we shall think better of ourselves for the deed. Lecturers are not rich, and I am probably as poor as any of you, but I can afford one lecture—half of a Sunday's earnings,—and then societies ought to make another. Let us all act simultaneously, and bless and be blessed.

LYMAN C. HOWE.

SPIRITUALISTS, ONE AND ALL.—Need anything more be said than what has been presented above, to move every single Spiritualist in the land to do something in concert for once, in the cause of a worthy charity? Although pressed and oppressed with work, we shall get a hall somewhere and lift up our voice on that day in concert with others for these needy and deserving brothers. Remember, the 11th of February is to be our "Silver-white" Sunday, and may each Spiritualist so act, that the memory of their action on that day may forever remain as "apples of gold and pictures of silver" for the deserving charity they bestow.

A. A. W.

## Our Sick.

MR. A. A. WHEELLOCK:—Last week A. J. Davis made a splendid appeal through the *Banner of Light* in behalf of Austin Kent and Father Baker, two good and deserving men. They are growing old and helpless. They need money and the loving pity of friends. The hope is that Mr. Davis' call will be heard and heeded. It has been suggested that the *Banner of Light* be the recipients of all good gifts for their worthy brothers. That is well, only be sure that the money gets into the *Banner* office. And now I want to thank you for your mention of Miss Rebecca H. Lyon, of Washington. All you said of her is true. She is helpless and destitute. I had the pleasure of seeing her in the sunless upper chamber of which you speak. Her sweet faith in humanity, her divine love of all beautiful things charmed and rebuked me. I wish people, who are given to growling, would go and sit at the feet of this brave woman and learn to suffer and be silent. That is not all. I wish every one of your readers would put into your hands a sum, be it ever so small, for Miss Lyon. She needs a pleasant room and a good, genial woman to take care of her. For three years she could not brush a fly from her face, and she has very often been left to the tender mercies of flies and mosquitoes. If those whose duty it is and whose pleasure it should be, do not provide comfortably for Miss Lyon, let the Spiritualists see to it that her remaining years are not clouded by discomforts. We have among us some wealth and a host of good hearts. The angels whisper, "Feed my lambs." Who does not hear? Thine,

H. F. M. BROWN.

[We omitted to state, in our last issue, that Mrs. H. F. M. Brown and Miss A. W. Baker sent one dollar each to this suffering sister as a donation. Who will do likewise?—ED.]



## Mass Meeting at Darien, Wis.

The Convention opened Friday evening, January 19, at the Town Hall. Bro. Cephas B. Lynn gave the introductory lecture.

Conference hour Saturday morning at 9 o'clock,—during which a little spicy conversation arose between some of the members and a Universalist brother from Broadhead, the Rev. Mr. Crawford. The result was an invitation from the convention for him to give them a sermon during the afternoon session, to be followed by Bro. Stevens.

Conference hour having expired, Bro. Barrett being called upon, made some remarks, and was followed by Bro. Lynn, who said he did not take much stock in these little clerical tricks, but would under the circumstances endeavor to elaborate the gentleman's idea as best he could; and I should judge from the attentiveness of the audience that he fully succeeded.

Afternoon session opened at 2 o'clock, Bro. Crawford having the rostrum, as provided at morning session. The main feature of his lecture was to prove the supposition that there might have been created a Christ spirit, from the fact that God, as the first created Intelligence, would naturally cast about him for something companionable; and not finding it, would, therefore, set to work to create or improvise a suitable associate to his tastes and congeniality; and admitting that such might be the case, this Christ spirit might have controlled the man Jesus for the purposes as set forth by the theological teachings of the day. To all of which Bro. Stevens responded with his usual ability, and under the circumstances was very considerate in the use of personalities.

Saturday evening session commenced at 7 o'clock. Time occupied by Sister Parry, who talked for nearly two hours to a densely crowded hall, who seemed by their unusual quietness to be greatly interested in her appeals to humanity for a more united interest in the promulgation of that philosophy that raises man's spiritual nature above creeds, customs and social conventionalities that have so long prevented its growth and development.

Sunday forenoon. Time occupied by Bro. Barrett in reply to Bro. Crawford's position of the afternoon before; logical and scholarly as usual, but failing to convert the Brother.

Afternoon session. Discourse by Sister Parry, who, according to the expression from the convention, rather exceeded her lecture of the evening before.

Evening, and last session. Time occupied by Bros. Lynn and Stevens, Bro. Lynn leading off in the trance condition. Bro. Stevens wound up the convention with his usual vim. The hall was densely crowded, and the audience were released by the "Good Night" song from the choir.

Taking everything into consideration, we call it a decided success, both financially and spiritually. The little differences of opinion that arose during the discussions were necessary to the unfoldment of certain truths that were to be developed there. 'Tis by attrition that we are rounded out into the fullness of life.

## PERSONAL AND PRESIDENTIAL.

All the readers of this paper, and some others, know perfectly well that Victoria C. Woodhull has not been an inactive woman during the last two or three years. Her private life is her own, although it has been a subject of free comment. As the individual American, however, is supposed to live in a glass house, into and through which the public have a right to look, she has, perhaps, no ground of complaint on that score only that, with some others, she would complain not of intrusive comment but of deliberative misrepresentation. Her public life is at the public service.

In April, 1869, the world was startled from its propriety by the announcement of a woman's intention to run for the Presidential chair. A few persons thought this was a freak of insanity, others read in it an outrageous craving for personal notoriety.

Some wonderingly inquired whether "the woman" could possibly be in earnest, while the community at large laughed at the ridiculous presumption of a woman who thus dared to outrage the proprieties and brave an ordeal of unfriendly criticism and aspersion from which a case-hardened political adventurer might well recoil. A few generous exceptions there were, indeed, who neither blamed nor ridiculed, but saw in the fact a Sign of the Times, and left events to shape their own course. Among the foremost of these bold free-thinkers was Mr. Bennett. The columns of the *Herald* were thrown open to Mrs. Woodhull; in them

her presidential pronouncement and her views of government were enunciated, and if the *Herald* did not praise, it did not blame. It simply recorded progress and change, and left its readers free to choose between the old and the new.

The objects that Victoria C. Woodhull had in view in her presidential candidature were multiform. The most prominent was the deliberate announcement of her conviction that a woman had political rights—that she had, moreover, intellectual capacity for the highest political position. A woman's claim to the highest office in the gift of the nation at once covered the whole ground of "woman's rights." The right to vote and to work had been talked; the equal capacity of woman had been advanced, but nothing practical had been done. Victoria C. Woodhull stepped to the front, and, grasping the hostile weapons, concentrated them on herself, and undertook to receive the full charge of ridicule, obloquy and detestation, in the hope that the cause might triumph.

Her object has been gained. A woman has been heard in Congress, a woman's arguments have been respectfully listened to by the Judiciary Committee. Women are admitted to colleges, practice law, in one Territory have been admitted to political rights, and that cause which was once a by-word and term of reproach, a laughing-stock and a thing of derision, is now held in respect and is become the leading question by whose issue the social and political regeneration, not only of this nation, but of all nations, is to be determined. It is decided that woman's equality with man in all the functions of social and political life is to be the corner-stone of the new edifice in the coming time.

The growth of the woman question, like all great projections of free thought in all reformatory periods of the world's history, has opened up innumerable correlative topics. A review of our whole social and moral condition is impending. After dissonance, harmony.

Inasmuch as the self-nominated candidacy of Victoria C. Woodhull for the Presidential office still disturbs some weak minds with visions of unknown possibilities, and inasmuch as she values unity of action far beyond any purposes of personal advancement, Victoria C. Woodhull repeats, what she has frequently said, that the purposes for which she advanced her name signifying Presidential aspirations are accomplished.

We are approaching a season of Presidential nominations, and all political parties are skirmishing for favorable positions and points of departure. It is nearly certain that the regular Republicans will renominate General Grant. It is not yet evident that the Democrats will not nominate an independent ticket. There is a deal of wire-working going on looking to union between disaffected Republicans and Democrats, and undoubtedly such a programme is already formed. Whether it can succeed is not certain, since democracy will resist final burial with all the energy of despair. But such a consummation will come or there will be a straight Democratic nomination, in which case there will also be a broad field for a third party, made up of all the varied elements of radical reform, standing upon a platform of unmistakable meaning, and under the appellation of

## THE EQUAL RIGHTS PARTY.

It was with this view that the National Labor Union were invited to postpone their Columbus Convention; and the general favor with which the idea of a Union Convention is received promises well for its accomplishment.

It should be in a peculiar sense a spontaneous gathering, to which the people should go, leaving all personal ambitions and prejudices at home; and, being imbued with the great purposes in view, they would construct a platform of principles to which none could object, and wide enough for all to gather upon, and which would inspire enthusiasm in the hearts of the people, from the very fact of the harmony and unity of purpose in which it was conceived. This is an age of rapid progress. Who can say that a party thus begun might not sweep over the country like a refreshing rain after a long drouth, to the perfect astonishment even of its own movers.

At all events, there will be several elements in the next canvass which have never before manifested themselves in a Presidential election, each of which, acting separately, would produce modifying effects upon the vote. The Labor Unionists are a power if they resolve to work for political purposes. So also are the Temperance Reformers, while the Woman Suffragists are by no means to be ignored; and the more recent developments looking to the political action of Spiritualists will cause whatever parties there may be in the field to proceed with the utmost caution. The Spiritualists alone, acting in unison, can defeat any party, and they will defeat any party which does not carry at its head the promise, at least, of Equal Humanitarian Rights.

It is all of these branches of reform that should meet in common convention and organize for the impending campaign.

It is because such events are at hand that Victoria C. Woodhull at this particular time wishes her position distinctly understood, so that nothing relative to it can be made an objection by anybody to the proposed Convention. Whatever she has done has been with the sole view of pushing the car of progress and justice, and entirely without reference to personal considerations. She has and makes no claim upon anybody, but feels amply repaid for whatever service it has been her privilege to render the common cause. Indeed, she believes there are wider fields of reform than open to view in the White House, while those upon which she has recently entered are so radical and revolutionary, and so generally unpopular among those who now hold and dispense the national favors, that the idea of political preferment in her case is precluded. She has only to add, that had she been a political aspirant, she would not have entered upon them. Let people who have made her motives only those of an ambitious woman consider this before they repeat their assertions. She will work for the election of the candidate of the Equal Rights Party, and to defeat any party which still adheres to the right of the government to, at its will only, dispense the right to vote among citizens, or, if it please them, to withhold it altogether.—*Woodhull & Claflin's Weekly*.

## VOICES OF CORRESPONDENTS.

NEW CASTLE, Wis.—J. S. Hull writes: "Enclosed find a post-office money order for five dollars to renew my subscription to THE AMERICAN SPIRITUALIST and *Woodhull & Claflin's Weekly* also. I have procured a new subscriber for the two papers. I would like to tell you that Spiritualism was prospering here, but truth compels me to say it is not. The chief reason is (I think) because we are fifteen miles from the railroad, and no lecturers wander so far from the railroad. If any should come into our vicinity, I hope they will call on us, as there are halls that can readily be obtained for speaking, and there is quite a body of free thinkers in and about the village."

GENEVA, Wis.—J. H. F. writes: "I was seventy-seven years old on the fourth day of March last. When I was a boy, just large enough to go to meeting—four miles barefoot—I heard a hard-shell Baptist preach a doctrinal sermon, in which he said, 'I believe there are infants in hell not a span long.' Although but a boy, I could not divest myself of the absurdity apparent in the remark that infants unborn should be damned for sins they could not commit. I was a sceptic to all sectarian dogmas from that day to this, and am now satisfied that such absurd, irrational ideas are fast yielding to the Truth as developed by ancient and modern Spiritualism."

LA PORTE, IND.—S. N. writes: "I notice by the blue stamp that my time has expired. I enclose you the \$2.50, for which you may send me the two papers for a year. I am pleased with your paper and can't do without it. Your last number is the best I have read. We are in need of some of the best speakers to give us a good start in this city. I can't hope for any success until the Spiritualists adopt a uniform platform and enter into a regular organization and adopt a plan to send forth missionaries and speakers to distribute plans, and have a central fund to draw from in part support of the speakers. Success to THE AMERICAN SPIRITUALIST. It gives me more pleasure than I have ever enjoyed in the thirty years that I have spent in the bosom of the Presbyterian church."

BUFFALO, N. Y.—Rev. W. T. Lewis writes: "Last Thursday evening I attended a meeting appointed for prayer, at a Methodist church, in this city. The pastor said, speaking in reference to the witnessing of the holy angels and spirits: 'Dear friends, I am glad I have the privilege of saying to-night that I believe the holy angels and divine spirits are witnessing our confessions. . . . And who knows but that the spirits of dear loved ones are looking down from heaven upon us.' And again he said (in substance): 'I believe the angels are working with us, and I also believe, though I have no Scripture for it, that the spirits are all around and about us, but owing to the imperfection of our visionary perception, we are unable to perceive them.' I am sorry the brother cannot now realize fully the truth of his statement, but he will, ere long. There are many of us who have been in the same condition, in similar positions, in life, and we know these feelings will develop themselves into realities."

CLEVELAND, Ohio.—H. F. M. Brown writes: "Dear Mrs. Wheelock: THE AMERICAN SPIRITUALIST fell into my hands to-day. No one need say that it was welcome. It looks nicely, and reads like a book. Hudson Tuttle is no longer one of its editors, but he will never fail you; and Emma is singing one of her heart songs, in 'Too High, too Low.' Hudson has not taken to dreaming, like Dr. Bailey, but seems wide-awake in *Woodhullisms*. I like the courage that will not wince before a great blazing, burning fact. Look the new thing squarely in the face, is my creed. If the heavens tremble, let them fall; it is no matter of mine. But I do marvel at one thing—this much ado over Mrs. Woodhull's speeches. She has said nothing that the world may not face. As to the question of reputation, if I do not mistake, some other souls have been blackened, branded and cursed by this same ungodly world. Do we throw them overboard? Not a bit of it. That's not all. We have no idea of letting go our best bowers just because the hoofs and horns cry out 'unclean'; and then these deformed souls are often white as the light; we are richer in soul for touching their garment's hem. But then I did not pick up my pen for a sermon on faith, hope and charity. I am glad to see George A. Bacon's name as one of the editors. The fisherman is a fisher of splendid things, and the inventor of some quaint sermons. But what of you, the steady-handed helms-woman? You who have shared the burden so long,—are you still determined to keep out of sight? You have done nobly for our dead-and-arisen *Banner*. Your heart is fire-proof. your love-deeds are like the stars, scattered and shining about here and there. Yours in love."



WASHINGTON, D. C.—Our earnest sister and excellent test medium, Hattie J. French, writes: "Bro. Wheelock:—Ever alive to the demands of the public, and knowing your desire to learn what is transpiring of interest here, I will say we have a feast of the good things here in the way of first-class lecturers, public speakers, etc. C. Fannie Allyn has won many admiring friends by the strong argumentative thoughts advanced by her under the power of her noble guides. Mrs. F. O. Hyzer, so well known, lectured here on Sunday, to a large, intellectual and attentive audience, bringing out involuntary applause throughout the entire evening; discussing questions leading to the grand issues which are now agitating the entire world and converting old theology to the grand, sublime truths of Spiritualism. The true inspiration of poetry gives an enchantment to Mrs. Hyzer's thoughts, and lifts her hearers to the true spiritual elevation of their interior natures. The work is bravely going on in the grand reformatory movement. Meetings are held, questions of interest discussed, and a general good feeling prevails. My public seances are attended by intelligent investigators, who are seeking for light. I have been able, through my noble band, to give many proofs of spirit identity, which has had the effect of producing good results. I have been successful in obtaining pleasant rooms at No. 522 Tenth street, between E and F, Washington, D. C. I wish you God speed in your noble work for the cause of Truth."

NEW YORK CITY.—Sarah E. Somerby writes: "Glad are we that your valuable paper is to be published in this great metropolis. In this city are many of the greatest minds of the age, and I hope such will be attracted to THE AMERICAN SPIRITUALIST, as a paper worthy of their attention. I hope from its columns shall flow forth all-embracing truths and the divinest wisdom. We have many good papers published here, and each one has its mission to perform; but we have none, in my estimation, that meets the wants of the advanced Spiritualists. They, above all others, are willing to meet and challenge the religious critic. Let your paper be, then, a free medium for the discussion of all religious subjects. Let the world see that we fear no established church, or so-called evangelical priesthood; that our work is to show forth the truth, and build anew on the living inspiration of the present. We follow no leaders, nor allow any spirit in or out of an earthly form to dictate to us, only as it agrees with our reason, enlightened by a divine intuition or a present inspiration, which we, as Spiritualists, claim to have. Let us say, as one of old, 'show me your faith without works, and I will show you mine with works.' It is not always those whose names are brought the most prominently before the public, that are our greatest and best workers; there are some of whom it may be truly said; they are angels in disguise. I find some of the best Spiritualists among the lowly, content to work on in their quiet way, in full faith that the seed they are now sowing will bring to suffering humanity a rich harvest of love and truth. Let it not be said of us that we are empty vessels or clouds without water, but may there be through us distilled the rich dews of heavenly love which shall quench the parched thirst of a suffering humanity. Bro. Wheelock: to you, as one I knew previous to your public work among Spiritualists, and who has borne a good record since, I give you my friendly greeting, hoping that the light of THE AMERICAN SPIRITUALIST will never grow dim, but will become brighter and brighter unto the perfect day."

MIDDLEBURY, Ind.—C. Hostetter writes: "The people of Middlebury have been treated to the most conglomerated and absurd lecture that I have ever listened to. John McQueen has exposed spirit mediums and Spiritualism. He says all Spiritualists, except the mediums, are deceived, and mediums are knowingly humbugging them. He starts out with the assertion, 'I can perform anything their best mediums can, and I will show you how I do it in my two evening lectures.' His lecture is composed of grievances and assertions. He says if spirit communication is true, it is one of the most sublime truths that the human mind can conceive of, and denies emphatically that there ever has been a communication from departed spirits. He defies any man to find one instance in the Bible where departed spirits communicated. He says they were angels, superior to man—specially created beings. Let us see. John says, 'And I, John, saw these things and heard them, and when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me: see, though do it not, for I am thy fellow-servant and of thy brethren, the prophet.' Who does this angel claim to be? A specially created being? No! He not only says I am thy fellow-servant, but of thy brethren, the prophet. I would ask Mr. McQueen, how about the woman of Endor, calling up Samuel for Saul? 'And Samuel said to Saul, why hast thou disquieted me to bring me up.' And how about Christ standing in the midst of his disciples with the doors shut, (no account of any one opening them) but he stood in their midst—no one knew

whence he came, but say some he was of a higher order—prove it if you can. His birth was of no higher order, his conception inferior, if the Bible record is true. He says, 'Spiritualism teaches that man is not responsible for his action; he is controlled by spirits.' But I say orthodoxy teaches that man is an automaton influenced by God and the devil. Spiritualists say to every man and woman, you are responsible for your actions; you cannot saddle your iniquities upon the devil, nor can Christ claim the reward of your goodness. If God, the devil, or angels, tell you to do evil and you comply, you, not they, are responsible. We are endowed with reason, and it is our duty to exercise it at all times. McQueen says he can do all that our mediums can, but he failed to do so. If he can be tied hand and foot and make his bells chime or raise a table with two large men on it, without his touching the table, in a room light enough to distinguish all objects in the room, why don't he do it? These things have been done in our village. He says, 'I have deceived the people, and have taken their money. I have seemed to float in the air, my bells have performed wonders, but, in reality, when others thought me floating above their heads, I stood on the table, elevating the chair above my head, scraping it against the ceiling. It was me, not spirits that rang the bells all over the room. All mediums knew me to be a trickster, but why didn't the honest Spiritualists detect me? Because they were not smart enough. He says, 'In forming my circles I always had a lady on each side of me, because they are nervous and easily frightened (quite a compliment for the ladies.) This made me more safe and insured me against detection.' He said to his orthodox friends, 'If the Spiritualists get some mediums here and you are not smart enough to meet them, send for me. I can detect them. I helped to detect noted mediums, and when I was detected in Kalamazoo and was requested to refund the money, I resolved to see them all in bell first.' He knew he had deceived them, was a liar and a deceiver, and now boasts of it. 'Ladies and gentlemen, I assure you on the word and honor of a gentleman that this is the way I deceived and lied to the people for four years and nine months while a spirit medium.' 'Honor of a gentleman,' indeed. I would ask how much 'honor' can he be expected to have, liar that he acknowledges himself to have been, and doubtless is now?"

#### LITERARY NOTICES.

MERCHANTS AND MANUFACTURERS BUSINESS REGISTER of New York City for 1872-3. By Phillips, Andrade & Co.

We have been favored with an examination of the plan of this work, and take pleasure in recommending it to all who require a comprehensive and accurate reference to the business firms of New York city, together with the leading houses of Philadelphia and Boston.

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#### Apotheosis.

MRS. HENRIETTA GREEN, wife of Mr. J. B. Green, Cincinnati, Ohio, January 5, 1872.

The funeral discourse was delivered by Hudson Tuttle.

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4	3.25	4.50	7.21	9.83	12.45	15.07	17.69	20.31	22.93	25.55	28.17	30.79	33.41	36.03	38.65
5	4.00	5.50	8.72	11.85	14.98	18.11	21.24	24.37	27.50	30.63	33.76	36.89	40.02	43.15	46.28
6	4.75	6.50	10.23	13.86	17.50	21.13	24.76	28.39	32.02	35.65	39.28	42.91	46.54	50.17	53.80
7	5.50	7.50	11.74	15.87	20.00	24.13	28.26	32.39	36.52	40.65	44.78	48.91	53.04	57.17	61.30
8	6.25	8.50	13.25	17.89	22.53	27.17	31.81	36.45	41.09	45.73	50.37	55.01	59.65	64.29	68.93
9	7.00	9.50	14.76	19.89	24.92	29.95	34.98	39.99	45.02	50.05	55.08	60.11	65.14	70.17	75.20
10	7.75	10.50	16.27	21.90	27.03	32.16	37.29	42.42	47.55	52.68	57.81	62.94	68.07	73.20	78.33
11	8.50	11.50	17.78	23.91	29.14	34.37	39.60	44.83	50.06	55.29	60.52	65.75	70.98	76.21	81.44
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## I.

Beautiful, how wert thou cradled then  
In the young world's marriage-day,—  
In Aurora's morning ray?  
How veiled from the gods and men  
In dewy moss and tangled glen?  
O maid of the earth and sky!  
O soul of the wondrous eye!  
How wert thou cradled then?

## II.

Beautiful Isis, veiled art thou,  
Of Osiris the best beloved,  
Of Jupiter most approved!  
O maid with the mooned brow!  
Crescent-cradled art thou now,  
What did the fauns and fairies say,  
Hiding thee on thy natal day?  
Isis bound thee by her vow.

## III.

Beautiful, who robed thee so fair,  
Whitely with moonbeams ever bright,  
With woven meshes of living light,  
With fold on fold of fleecy air,  
Veiling thee unbeholden,  
Sitting thee near, yet afar,  
Like a perfect love or a star,  
Placing thee gold in the golden?

## IV.

Beautiful, ever masked from sight,  
Softly the ibis' downy breast  
Allures thee for its blissful rest.  
O Isis veiled! O masked light!  
Spirit of thought and soul most white,  
Withdrawn by stern Nemesis,  
And portrayed in Remesis,  
In Bethlehem's star of night.

## V.

Beautiful, in the days so olden  
Were thy garments star-enwrought,—  
Gemmed with living pearls of thought;  
With sprays and mists enfolden,—  
Did Apollo sing thy praise,  
Or Jove his hand upraise.  
Setting thee gold in the golden?

## VI.

Beautiful, bring amaranth to prove  
Through the starless night of time,  
How a dream becomes sublime!  
Naming thee, as thou swift didst move  
Music-winged, thou unseen dove,  
With violet-shaded eyes,  
To the gates of Paradise,  
Erodian wins thee, beautiful love.

## THEME.

[A goddess dwelling on an island, in a cavern, near the land of shades; all around and in the distance are the waters of death and oblivion; across the Stygian stream the boat of Sharon passes continually, bearing souls to the shadow-land. No mortal shade can approach this island. Long ago this beautiful maiden dwelt with the gods; but since Jupiter passed into the power of the primal heavens, Minerva into the minds of the wise, Eros into the hearts of men, and the Muses into the souls of poets, she, alas! has been surrounded by the serpent prejudice and bigotry, which imprisons her in a circle of fire, beyond which she cannot pass. The wonderful future promised her spirit by the mysterious Hecate, goddess of midnight and revealer of fate, remained unfulfilled; clad in celestial whiteness, and dreaming of the golden promise, she waits. Love alone can break the fearful spell which holds her soul in its thrall; she suddenly sees the serpent move, as if in agony; and from Charon's bark there springs a youth of transcendent loveliness whom she recognizes as the fulfilment of her soul's prophecy. As he approaches, the serpent writhes slowly, and, hissing, disappears; while the lovely goddess, disenthralled, reveals to the entranced youth the entire presentiment of his soul.

He is Erodian, son of Eros and Aphrodite (Love and Beauty), who, to find this rare and wonderful being, has dared face death and oblivion. She had long been sought on earth, poets had sung her praise, and sages declared her existence; but fear and doubt had ever prevented mortals from rescuing her away from the power of the serpent. Perfect Love, fearing nought, believing all, has pierced the chain. Together they dwell among men, and thus united, reveal Eternal Life.—FROM THE GERMAN.]

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They that believe, they know not why, take a fancy or a dream for their faith; God requireth you to believe no more than you have sufficient reason to bear you out in believing.—*Richard Baxter.*

Lockyer's Manual of Astronomy, one of the most charming and suggestive of recent books, is a more fatal denial of the "scheme of redemption," than any Liberal tract bristling with proof-texts.—*Golden Age.*

As Protestant, we are all rationalists in the fundamental principle of our ecclesiastical position; we may repudiate this or that rationalistic conclusion; but we may not repudiate, or repudiating cannot escape the principle itself.—*Hedge.*

I cannot help imagining with regard to future bliss, that multitudes of the zealously Orthodox of the different sects, who at the last day flock together in hopes to see each other damned, will be disappointed and obliged to rest content with their own salvation.—*Franklin.*

There are periods when the judgment ought to remain in suspense, the date on which a decision might be based being absent. This discipline of suspending the judgment is a common one in science, but not so common as it ought to be elsewhere.—*Tyndall.*

A philosopher does not see with the eyes of the poor liminary creature calling himself a man of the world, and filled with narrow and self-regarding prejudices of birth and education; but looks upon himself as a catholic creature, and as standing in an equal relation to high and low, to educated and ignorant, to the guilty and the innocent.—*De Quincey.*

Some persons believe everything that their kindred, their parents and their tutors believe. The veneration and the love which they have for their ancestors, incline them to swallow down all their opinions at once, without examining what truth or falsehood there is in them. Men take their principles by inheritance, and defend them as they would their estates, because they are born heirs to them.—*Dr. Watts.*

Morality admits no discoveries. \* \* \* More than three thousand years have elapsed since the composition of the Pentateuch, and let any man, if he is able, tell me in what important respect the rule of life has varied since that distant period. Let the Institutes of Menu be explored with the same view—we shall arrive at the same conclusion. Let the books of false religion be opened; it will be found that their moral system is, in all its grand features, the same. \* \* The fact is evident, that no improvements have been made in practical morality.—*Sir James Mackintosh*

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